THE
MISSIONARY HERALD
OF THE BAPTIST MISSIONARY SOCIETY

JANUARY, 1941
Volume 123
Price: TWOPENCE

STANLEY POOL, RIVER CONGO, ON WHICH STAND LÉOPOLDVILLE, CAPITAL OF BELGIAN CONGO, AND BRAZZAVILLE, CAPITAL OF FRENCH EQUATORIAL AFRICA

THIS NEW YEAR

WE begin the new year with gratitude to God for mercies granted during the old year.

Our work has been sustained in every one of our great fields. Our missionaries have continued in the midst of danger, difficulty and anxiety. The Gospel has been presented in various ways and through various activities to multitudes.

In *India and Ceylon*, despite great political agitation and unrest, the work has gone forward and there is the promise of rich ingatherings in many parts. In *China*, witness has been maintained in spite of incessant warfare and repression. In *Congo*, notwithstanding the collapse of Belgium, which might have had serious repercussions, advances are reported from every area.

At *Home* there is much to cheer. The churches have provided signs of their determination that our work shall not suffer set-back. Help has come from overseas, especially from America, which shows the concern of our kinsfolk for the well-being of the B.M.S.

The first three months of 1941 are the closing months of our financial year. They call for loyalty and service from all in keeping the claims of our work before our churches, so that the income needed may be fully given.

Our confidence is in God, who has helped us hitherto.

YAKUSU—A NAME AND ITS MEANING

By W. HEDLEY ENNALS

Yakusu is the centre of a district twice the size of Wales. Mr. Ennals, who joined the staff in 1922, is now the senior missionary on the Station with 21 colleagues. Friends will welcome this account of a varied and far-spread enterprise.

THE significance of Yakusu for the people in this great area is not in the name, but in what it has come to stand for. For on that mission site there has been built up, in more than forty years, a four-fold interpretation of the Christian Message which has made a deep and wide appeal to the Congo people of many different tribes.

THE first interpretation of the Gospel has come to the people through *school work*, which embodies not only the teaching ministry but evangelism and service in their most practical forms. The years that have passed have witnessed a constant development of this department on the station, so that to-day, in the mission compound alone, there are schools which are attended daily by some nine hundred people, ranging from toddlers to mature men and women who contrive to include an hour or two of school in the busy round of the day's work.

Closely associated with the station schools is the *medical service*, which centres in the well-equipped hospital, with its four wards, where no less than 250 major operations are performed in a year, and to which patients come from hundreds of miles away, often attracted by the warm tributes of other patients who have returned to their homes cured of their diseases. A very large territory has for a number of years been entrusted to the Yakusu missionary doctors by the Belgian Government, and by this co-operation much overlapping has been avoided and a greatly enlarged sphere of opportunity afforded for our medical service.

But the impact of both school and medical work upon these folk would be strictly limited were it not for the attention which has always been given to the *training of native workers* to take their share in this service, and so extend to folk living far away the benefits of the Gospel expressed through these two channels.

From the earliest days the missionary implications of the Gospel made an unmistakable impression upon the little Christian community, and the first converts became the first evangelists and teachers. Happily this missionary spirit has continued, though the work of training those who offered themselves has always lagged behind the growing demand and opportunity. The great majority of the teacher-evangelists in the Yakusu districts (and including the supervisors there are six hundred of them) went out to their work with a greater sense of their call than of their fitness. They are promised that the defect shall be remedied, as far as possible, by means of short courses of training, either at Yakusu or at one of its four sub-stations, for a month each year.

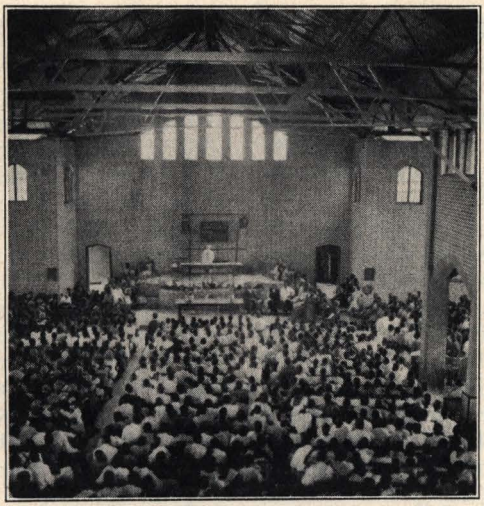
The Medical School at Yakusu has the advantage of being recognised by the Belgian Colonial Government, and each year some of its students graduate and go out to dispensary or hospital service in positions of recognised responsibility.

THE fourth interpretation of the Christian Message is through the *Printing and Literature Department* at Yakusu. Here work is done in the three main languages of the people, as well as in four lesser ones, apart from French, the official language of the Colony. Most of the books required for school work on the station and in the districts are produced at Yakusu, where schoolboy apprentices work alongside Yakusu-trained operatives in composition and machining, while members of the Girls' Boarding School, as part of their manual training, take a share in the bookbinding work. The Lokele and Kingwana New Testaments, in their third and first editions respectively, have been published by the Bible Society and, together with some fifty or sixty other books in local languages, are on sale at the Yakusu Bookroom.

While no attempt is made in this short article to describe the buildings of Yakusu, yet a word must be put in here about the Yakusu Church. This is said to be the largest Protestant Church building in Congo, affording accommodation for 1,500 people, and its spacious and

simple beauty makes a great appeal to all worshippers.

AND yet, when one speaks of the Church of Yakusu, it is not of that great House of Worship that one thinks, but of a scattered community of some seven thousand souls who worship, for the most part, in the simplest of school chapels, built with their own hands, and maintained by their own gifts. The story of Yakusu is still untold while the record of faithful Gospel witness in five hundred villages is not taken into account. These school chapels with their daily ministry of elementary instruction and religious education are the nursery of the Church. Their teacher-evangelists who are maintained at their posts by the centralised gifts of the people, are the ministers of the Gospel to the village communities, and last year, as a rich reward for their labours, they had the joy of seeing 1,370 members of their inquirers' classes join the Church of Christ by baptism.



INTERIOR OF YAKUSU CHURCH FROM THE GALLERY. THE FIRST MISSIONARY WEDDING WAS ARRANGED TO TAKE PLACE HERE ON NOVEMBER 15TH, 1940

Not only is the work of Church and School at Yakusu reproduced in miniature in hundreds of villages, but the work of the medical department is also extended to village populations far from Yakusu Hospital by means of a score or so of dispensaries placed at strategic points within the area. These are manned by Yakusu-trained medical workers and supervised by our missionary doctors.

Again, in the literature department, the district plays a great part. It is the field of activity of a band of colporteurs who are continually travelling, visiting the schools, villages and native markets, telling and selling the Good News of the Kingdom, as they travel by foot, by canoe, or on bicycle, through our great territory. On these journeys they distribute the Yakusu Church Magazine, with its messages of exhortation, its guidance for Scripture lessons in the day schools, and its monthly report of the gifts from church members and inquirers of the seventy districts of the Yakusu area.

It is most fitting that at this time we should pray for the Christians of Congo, that nothing may be allowed to hinder the widespread activities of the Church of Christ, and that the rich promise of these days may be fulfilled in an abundant and abiding harvest.

A Dane at Serampore

SCANDINAVIAN and other Continental Overseas' Missions have been hard hit by the war, and the support of their missionaries has become a matter of grave concern. The B.M.S., along with other missionary societies, is making its contribution towards the solution of this question. The General Committee has pledged itself to maintain for one year, with the help of a special contribution from the Conference of British Missionary Societies, the Rev. and Mrs. Bjerrum of the Danish Missionary Society in India. These friends have been appointed to the staff of Serampore College, to work for which Mr. Bjerrum has special qualifications. There is appropriateness in this appointment, for it will be remembered that Carey and his colleagues were able to settle at Serampore in the first place through the kindness of the King of Denmark and of Danish officials to whose country that part of India then belonged.

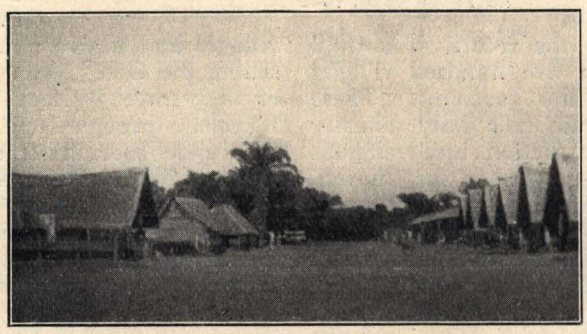
OUR COLLEAGUES OVERSEAS

THE VILLAGE SCHOOLMASTERS OF LUSHAI

By H. W. CARTER, B.Sc., Lushai Hills

"IF the mission schools go, then the Lushai Church is doomed." So said a Lushai chief at a time when an agitation to replace the B.M.S. schools by Government schools seemed likely to succeed. That danger is happily now passed, but at its height it served to remind the Lushai Christians how much the continued growth, even the survival, of their Church depends upon the work of the village schoolmasters.

This is not to detract from the work of the pastors and evangelists, whose periodical visits to the churches in their districts can be a great stimulus to the isolated Christian communities. But whereas a travelling pastor can spend at most only a week or so each year in each of the villages in his charge, the schoolmaster "stays put," and his help and influence in the village are permanent. Lushai conditions have never favoured the appointment of teacher-evangelists, but while these two kinds of work have been kept distinct, the schoolmasters invariably become respected leaders in the church life of their own villages. As elders, preachers, Sunday School teachers and choirmasters, they render invaluable service to the cause which we try to lay on their hearts during their period of training.



WHERE PROSPECTIVE CONGO TEACHER-EVANGELISTS AND THEIR FAMILIES LIVE DURING TRAINING AT UPOTO
[Photo : The Editor

For the past ten years our teachers have been required to undergo a two years' course of training before appointment, and the percentage of such trained teachers on the staff is steadily growing. The word "training" has been adopted into the Lushai language and is beginning to be widely used to indicate a qualification indispensable for aspirants to all professions from doctoring to carpentering. As in all countries, students find amusement in speaking disparagingly of the training while they are under its influence, but they and the general public recognise its value when later it is applied. So with the teachers; as part of their training they are encouraged to criticise the training they receive. "Why waste time teaching us psychology?" asked one of them, "it is just a lot of obvious facts any sensible person already knows." Next time he was being hopelessly beaten in his dealings with a young imp of mischief, it could be pointed out to him that it is in the correct application of knowledge that training is necessary. The chiefs and villagers undoubtedly appreciate the worth of a trained man, sometimes to the embarrassment of the older untrained teachers on the staff.

A great deal is expected of these teachers, whose very language was unwritten forty-five years ago. Alone they must teach five classes of children, ranging from toddling beginners to candidates for the Primary Examination. An average school has forty on its roll, though in a few cases the number reaches eighty or a hundred. Often a few girls are included to add to the complication of the teacher's task. Lack of funds makes one-teacher schools unavoidable, for until every village can have a school, it would not be right to favour any school, however large, with more than one teacher. Besides these, there are other difficulties, such as the lack of sufficient text-books and the poverty of the scholars. Many of them cannot afford such text-books as there are, or an umbrella to take them to school through the drenching downpours of the rainy season. Yet in spite of all these hindrances, the village primary schools

achieve considerable scholastic efficiency, as the continued success of old scholars who pass on to high school and college proves.

Perhaps the biggest factor tending to blunt the keenness of young Lushai teachers is their isolation. Tucked away in distant villages, several days' journey from headquarters, with little to read and no one to consult, they could hardly be blamed for getting into a rut. To minimise the effect of this, however, refresher courses are held three times a year, when news is exchanged, old subjects are revised and new ones tackled, and a social evening of rough-and-tumble fun is usually included. But most important of all, the Sundays of these periods of coming together are always used to stress the meaning and privilege of service, and the Sunday afternoon worship is always a time of re-consecration to the work of the Master, the greatest Teacher of all time.

Returning to their villages, re-inspired for future months of lonely toil, the teachers take up again their absorbing work of guiding and influencing the schoolchildren, of enlarging the knowledge and outlook of the villagers, and of fostering the spiritual growth of the Christian community. Who can claim, in any country, to have a more interesting or a more noble vocation ?

FORWARD ON ALL FRONTS

By HENRY PAYNE, Shantung, China

THE aim of the B.M.S. is " Forward on all fronts ! " because the foes we face, such as ignorance, want, disease, sin and death, are never idle. I will tell you about two sets of recent meetings that we have held to fulfil this aim.

I

THE first was a four days' Synod of the Shantung branch of the Church of Christ in China (C.C.C.). The latter is a Federation of free churches which has been in existence for a number of years now, although it does not yet comprise more than about one-third of the Protestant Churches in China. In Shantung Province there are Presbyterian, Baptist and Korean Mission churches in this Federation. The Church of Korea sent its missionaries to Shantung nearly twenty years ago, and these men have established a number of church centres in the east of the province. Although at present the Korean Church is living under a cloud of oppression, it still maintains three Korean ministers on this mission field.

The Synod listened with deep sympathy to two Korean ministers as they told of the sufferings they had undergone. They spoke without bitterness, but rather with pride that they had been called to suffer " for the Name." We all promised to pray for the Church of Korea, once so strong and joyous, but now torn and bleeding.

The C.C.C. conducts its own missionary work, and is seeking openings into Mongolia and Tibet. It is also working among the aboriginal " Miao " tribes in South-West China. The Synod meetings were honoured with a visit from one of the C.C.C. missionaries, who told us about the work among these tribesmen. Dr. Tsui, the speaker, comes from our Shantung Baptist field, has studied in American colleges, and is a gifted speaker in Chinese and in English. As he described the life and customs and dress and food of the Miao tribes, it sounded like a missionary in Britain telling of his life in the Far East. He spoke for an hour, and then asked the delegates to put questions to him. The discussion lasted about two hours more, and was continued the next evening !

During the business session we considered letters received from certain churches asking for advice as to the attitude they should take on demands being made on them by the Japanese authorities. In Japan, Korea and Formosa, the Government is bringing strong pressure to bear on Christian institutions to compel their members to attend certain ceremonies at the Japanese Shinto shrines, asserting that the ceremonies are not religious but national. This pressure is now appearing in the east of our province, and schools and churches may soon be

GROUP OF PATIENTS IN WOMEN'S HOSPITAL, TAIYUANFU, CHINA

deeply involved. At these shrines worship is offered to the spirits of departed heroes. There is also some connection with mythology and worship of the sun-goddess.

This declaration by the Japanese Government that the ceremonies are non-religious has divided the Church. Some say the Church should take the Government at its word and attend the ceremonies, but others maintain that in the eyes of the Japanese people the ceremonies are religious, and that we ought not to participate in them. The Roman Catholics seem to find no difficulty in squaring their consciences and allowing their members to attend, but the majority of the Protestants refrain from obeying, and as a result a number of mission schools have been closed by order of the Mission Boards.

Our Shantung Synod was unanimous that we ought to oppose this Shinto worship, and we sent verbal messages to the Churches concerned, urging them to be faithful to the truth as it is revealed in the Word of God.

II

AT the Summer School for Pastors and Evangelists which met last summer, over sixty workers were enrolled, nearly half being women. Our country pastors have such large circuits to care for that they seem unable to find time for reading and for preparation of their teaching work, and this School aimed to assist them by calling them right away from their flocks for the time.

The bill of fare provided was of a mixed variety. Mr. Allen gave a course of lessons on Isaiah. My task was to teach *The Life and Teachings of Christ*, using a newly translated book of lessons prepared by J. S. Stewart for Scottish Bible Classes. Mr. Drake took a double course of Church History and of Comparative Religions. Miss Sun, from Cheeloo University Social Service Department, talked on Home Economics, and tried to interest the scholars in vitamins and calories and their relation to the ordinary foods of North China. Practical work in the church garden was done by Mr. Faris, and the pastors were quick to learn about the cultivation of cotton and wheat.

Each evening after supper, discussions were held in the open air. The heat and the mosquitos were rather trying, but they did not interfere with the keenness of the debates. The pastors chose their own topics, most of which dealt with problems of church life. Each member was also expected to read four books from a selected list. Bunyan's *Grace Abounding* was a favourite, I noticed, and another called *The Divine Alchemist*, on the problem of human suffering.

Judging by their expression of gratitude, I feel sure that our pastors and evangelists would go back to their tasks much heartened and inspired by the instruction received at the Summer School. Some of these men had been ill-treated by the guerillas, and others by the invaders.

To conclude, let me say how thankful I am to be able to report that conditions have improved all round.

THE DAY OF NATIONAL PRAYER AT LÉOPOLDVILLE (KINSHASA)

By CHARLES E. PUGH, Congo Field Secretary

SUNDAY, September 8th, which His Majesty had appointed as a Day of National Prayer, and which President Roosevelt had also requested should be regarded as a Day of Prayer for America, was so observed at Léopoldville, the capital of Belgian Congo. The church of the B.M.S. in the European quarter was the scene of a Service of Intercession of a unique character. It was attended officially by the British Consul-General with other officials of the Consulate ; the Consul for the U.S.A. ; and the Consul for Holland. Officers of the British Military Mission, now at the capital, and members of the British Economic Mission, at the head of which is Lord Hailey, G.C.S.I., G.C.I.E., were also present. The Governor-General of Congo was represented, as was Général de Larminat, the Governor-General of French Equatorial Africa, whom Général de Gaulle has recently appointed to that important post. Other Belgian and French officials, representing the military forces and civil administrations, united in the gathering. All the British and American residents in Léopoldville were present : their number being added to by the presence of a few visitors from the two home countries.

A striking evidence of the bonds which unite all within the British Empire was seen in the fact that over two hundred Africans—British subjects from the west coast of the continent—formed part of the congregation. The countries represented were Cameroun, Nigeria (north and south), Gold Coast, Sierra Leone and Gambia.

Amongst these Africans who shared in the intercessions for Great Britain, the Empire and the United States—as also for the countries occupied and menaced by the forces of the Nazi and Fascist dictators—were some twenty Mohammedans from Northern Nigeria. They formed a delegation from the large Mohammedan community in Léopoldville which was wishful to participate publicly in the prayers being offered that day throughout the Empire. It was only the limitations of accommodation in the church which restricted the Mohammedan attendance to a delegation : otherwise the whole community would have been present.

This uniting of Christian and Mohammedan Africans, as they prayed and worshipped together in a Christian church, not only testified to the might of Britain, which has struck off the shackles from the enslaved of body and of mind, and of the profound gratitude which they and their fellows feel for their citizenship in the Empire ; but it is an earnest of the time when, " in the Name of Jesus every knee shall bow," and " He shall reign for ever and ever."

The service was conducted by the B.M.S. Congo Field Secretary, the lessons from the Old and New Testament being read by the British Consul-General, who has Baptist associations of membership and service with the city of Bristol. The offertory was devoted to the British Red Cross Fund, the total of the gifts being 2,100.00 francs (£14).

All who shared in this Service of Intercession felt, as they left the House of God, that their nationality had been enriched as they had together made " supplications, prayers, intercessions, and giving of thanks, for all men : for kings and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty."

Instead of Flowers

MR. F. T. BOYES, one of the founders of the Baptist Young Men's Movement, was killed recently by enemy action. The members of the mission at Goathurst Common, Kent, with which he had associations, and other friends, sent 35s. to the Mission House as a thank-offering for his life and witness, in place of wreaths for his grave, with the certainty that this action would have met with his hearty approval.

A NEW YEAR GREETING FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

BROTHERS AND SISTERS IN CHRIST,

Fervently do I invoke the blessing of our Heavenly Father upon you all, wherever you dwell and whatever your race or your political allegiance.

Nothing can separate us from one another or from the love of God which is in Christ Jesus. Our unity in Him has, since the Baptist World Alliance was founded in 1905, endured the test of a world war and a number of smaller conflicts, and it will hold through any strain of earthly events, even those of these tragic years. We are highly and firmly resolved that, as the Lord liveth, no evil power shall embitter our spirits or sever the ties that bind us in Christian love.

I dare not presume to forecast the future, but we enter the New Year with the certainty that the changeless God is a God that hears prayer. Will you everywhere join with me in intercession for those who suffer through the strife of man with man? Will you pray with me that the work of all our churches and missions may be sustained even in time of war, and that the Kingdom of righteousness and peace and joy in the Holy Spirit may even be extended? Shall we not earnestly and passionately offer our petition that the days of tribulation may be shortened, and the good and acceptable and perfect will of God shall triumph throughout the whole world?

I greet you each and all in the name of the world-fellowship of Baptists, with the humble but confident assurance that God is ever waiting to show Himself gracious, and that 1941 will, if we open our hearts to Him, be a year of inward strength. We shall learn by a deepened experience that all things work together for good to them that love God. We have received "a kingdom that cannot be shaken" (Hebrews xii, 28). Our obstacles shall prove opportunities, and in quietness and confidence shall be our strength. "This is the victory that overcometh the world, even our faith."

Yours in the fellowship of our Lord and Saviour Jesus Christ,

J. H. RUSHBROOKE

PARTNERS IN PRAYER

Let us give thanks:

FOR God's unfailing compassions in the past year.

For blessing resting on the work in all fields; for those who have been added to the Church; for those in whose hearts the good seed of the Word has taken root and grown; for those who under trial have stood steadfast in the faith.

For continued support from the churches, especially for the loyalty and concern shown by churches which have suffered by reason of the war.

Let us pray:

THAT all associated with the work of the Society at home and abroad may receive a fresh baptism of the Holy Spirit, enabling them for every duty and testing.

That in courage and faith and in the expectancy of great things from God, the Church may be led out to attempt great things for Him.

For the Bible School to be re-opened in San Yuan, Shensi, early in the year: that those in charge may be guided in the training of the students.

For God's blessing to rest on the publication of a book by the Rev. and Mrs. L. Bevan Jones. *Woman in Islam* is a handbook for all missionaries seeking to win Moslem women to Christ.

For the work of the Christian Literature Society in China. In a recent letter, Mr. Cio, the Chinese manager, writes: "In spite of difficulties, our work has been very encouraging. Up to the present time our distribution has already reached the goal set in our budget for the whole year."

For the Church in Japan at this time of crisis and change, that it may be kept faithful.

For meetings of Councils and Conferences in our Indian fields in the next few weeks, that guidance may be given.

For missionaries travelling, that they may be granted safe journeys and arrivals, and for all whose furloughs are postponed that they may be given new strength to meet the lengthened task.

For the Weinan district of Shensi, where Mr. and Mrs. Bryan have gone to undertake work amongst the Christians and organise evangelistic efforts in the district. Weinan has not, for many years, been occupied by a foreign missionary.

THE ANNUAL UNITED NEW YEAR'S MEETING FOR PRAYER will be held in Kingsgate Baptist Church, Southampton Row, London, on Wednesday, January 1st, 1941, at 11.30 a.m.

WOMEN OF THE LUSHAI HILLS, INDIA

FROM ALL QUARTERS

"*WHAT gives man his dignity and worth is that God speaks to him, and calls him, and gives him work to do.*"

J. H. OLDHAM.

* * * *

"*THE peace of God springs out of God, emerges from God, is born in God and nowhere else. The true and only real peace of mind and heart is dependent upon untroubled communion with God.*"

J. H. JOWETT.

* * * *

"*THE place for the Church is wherever the struggle is hardest and the temptation to despair the greatest. Jesus did not pin his faith to big preachers but to a fellowship in every place of a quite unique kind. The Church was to be a 'guild of eternal friendship.'*"

A. D. BELDEN.

* * * *

General Committee

EACH association, church and subscriber is entitled to make nominations for the General Committee of the Society for 1941-2. Such nominations should reach the Home Secretary, the Rev. B. Grey Griffith, B.D., 19, Furnival Street, Holborn, E.C.4, not later than January 31st.

* * * *

From the Congo Field Secretary

A RECENT letter from the Rev. C. E. Pugh, the Congo Field Secretary, says: "We have the most profound reasons for gratitude that so far there has not been the slightest interruption in the continuity of the work of our own and that of most of the other evangelical missions. It has been given to us to see the hand of God in the outworking of event after event in the life of this colony since the end of May last. We are still too near to the miraculous happenings that have taken place to see their wonder to the full. And in the midst of world unrest, the throbbings of which we feel so intensely, the great work of Our Blessed Lord goes on from strength to strength. The most encouraging news comes from all our various centres as to the progress which the Kingdom is making. The divinely-founded Church is more and more seen by the Congolese to be the one absolute stable creation, as they hear of the fall of this and that Authority. *The gates of hell shall not prevail against it.*"

* * * *

Sympathy

THE officers have been greatly moved by the expressions of sympathy which have reached them from many religious bodies and from individual friends. These include other missionary societies, some of which have also suffered through the dislocation of their head-quarters' organisation and activity. This sympathy is but another evidence of the close fellowship that exists between those who are concerned with the direction of the world-wide missionary enterprise.

* * * *

The Scripture Gift Mission Helps Us

MR. WEST, of Lukolela, Congo, writes in appreciation of a supply of tracts made by the Scripture Gift Mission for use in his work. He says: "After settling in on our return from furlough we were able to leave the station for an itineration of the area which lasted for two months. These tracts greatly helped our evangelistic efforts. We were able to do house to house—or hut to hut—visitation in many villages, and in many more we had very encouraging meetings. Our thanks are due to the Scripture Gift Mission for this generous gift."

Universal Week of Prayer

CHURCHES throughout this and other lands, including those in B.M.S. mission fields, will be joining in the observance of the Universal Week of Prayer organised once again from January 5th to 12th by the World's Evangelical Alliance. This week is a demonstration of the underlying unity of Christians of many communions in the essentials of the faith and of their concern to know the Will of God in these momentous days.

AMONG THE NEW BOOKS

Broadmead Origins. By R. L. Child, B.D., B.Litt., and C. E. Shipley. 80 pp. (Kingsgate Press, Cloth 2s. net, Paper 1s. net.)

BROADMEAD Church, Bristol, has denominational fame and significance, and it was a happy inspiration to mark its tercentenary by the production of this book, which deals with the times in which it was formed and the early experiences of its leaders and members. It is a tale always worth the telling, and especially in stressful times like these. It is to be hoped that it will be used in many ways and especially in young people's gatherings, for it will help towards an understanding of what we stand for and of the material of which we are fashioned.

The present members have marked their concern for the B.M.S. by donating £50 to its work from the proceeds of their recent Tercentenary Celebrations.

* * * *

These Forty Years, 1900–1940. By Henry J. Cowell, F.R.S.A. 144 pp. Illustrated. Paper. (Baptist Union Publication Department, 1s. net.)

MR. COWELL has been an unobtrusive figure upon the stage of religious life for the greater part of half a century, and in this book, which he calls his "swan song," he has culled from his writings and experiences events and incidents in which he has figured. Outstanding persons of yesterday and to-day are brought once more into the limelight, and the result is a record that is full of interest. Dr. Charles Brown contributes a characteristic foreword.

Christianity and World Order. The Bishop of Chichester. 156 pp. Paper. (Penguin Series, 6d. net.)

THIS is one of the best of the famous *Penguin Specials*. It is a penetrating study of the disorders in the moral and spiritual spheres which have contributed to the present world situation. It surveys the growth of the world-wide fellowship of the Christian Church, and shows how the further development of this in the direction of real unity should make for a new and better world order.

MARRIAGE—15th November, at Yakusu, Stanley G. Browne, M.B., B.S., M.R.C.P., F.R.C.S., D.T.M., A.K.C., of Yakusu, to Ethel Marion Williamson, M.A., daughter of Dr. and Mrs. H. R. Williamson.

LEGACIES AND ACKNOWLEDGMENTS

THE following legacies have been received during recent months :—

1940			£	s.	d.
Aug.	13	Miss N. E. Blower -	24	3	11
	20	Mr. E. A. Hubbard -	211	6	11
	26	Miss A. A. Page - -	50	0	0
	27	Mrs. A. E. Lennard -	250	0	0
	27	Miss E. S. White - -	450	0	0
	28	Miss S. Foster - -	940	8	9
Sept.	5	Miss J. Lonergan - -	200	0	0
	9	Miss M. J. Lengden (Medical) - - -	815	7	10
	20	Miss E. S. White - -	360	0	0
Oct.	18	Mr. E. Hill (Medical) -	50	0	0
	23	Miss H. H. Hawes (Medical) - - -	100	0	0
	24	Mr. F. Jaques - -	20	0	0
Nov.	6	Mrs. S. S. Spear - -	8	0	0
	11	Miss A. M. Lane -	102	8	0
	14	Mr. C. J. Firks - -	5	17	2

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, £28 ; Anonymous, "For God's work in China," 10s. ; Anonymous, "For the Funds," 5s. ; Anonymous, "For the good work of the B.M.S.," 6s. ; Anonymous, "Wendover," £4 ; A Friend, 9s.

Women's Fund :—In Memoriam, "M.W.," 10s.

Medical Fund :— A Friend, 4s. ; A Herne Bay Baptist, for work of Nurse E. Head, 10s.

Deficit Fund:—Portsmouth, £2 10s.

Gift and Self-Denial Fund : — Anonymous, 10s. ; Anonymous, 2s. 6d. ; Margaret, 10s. ; "M. M. B.," £1 ; "Worthing," £2.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques, Money Orders and Postal Orders should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited (A/c Payee)." The numbers of Postal Orders should be noted and the counterfoils retained. All letters containing Treasury Notes should be registered.

The Society's Banker's Address is
BARCLAY'S BANK, LIMITED, 150, HOLBORN, LONDON, E.C.1.
Telegrams : "ASIATIC, FLEET, LONDON."
Telephone No. : HOLBORN 5882.

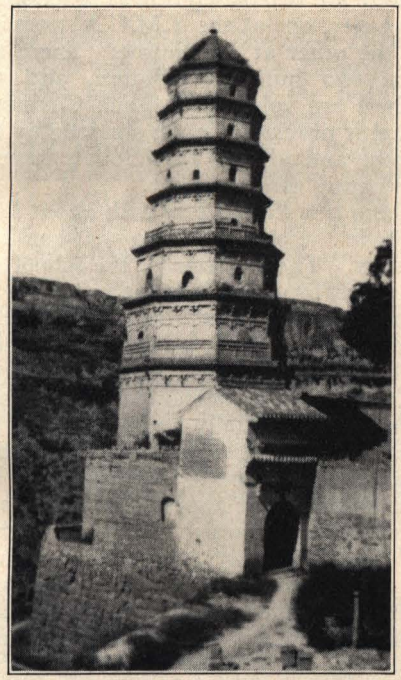
THE SOCIETY'S FINANCIAL YEAR ENDS ON MARCH 31st

THE MISSIONARY HERALD

FEBRUARY, 1941
Volume 123
Price: TWOPENC

OF THE BAPTIST MISSIONARY SOCIETY

LIFT UP YOUR HEARTS



CHINESE TEMPLE OUTSIDE TAI YUAN FU
[Photo by Miss E. Pentelow

THE overseas witness of our churches as expressed in the Baptist Missionary Society brings rich recompense to all who concern themselves with it. This is especially true in the present times.

It gives *relief* to our tension. None of us would seek to evade or to escape from the responsibilities and burdens of these perilous days. But it is good to have something of a higher order and of a more peaceful character to which we may turn; something that will carry us from the immediate to wider spaces and larger horizons. This we can find in the missionary enterprise of the churches.

It gives *exhilaration*. Depression is a mood into which it is easy to fall. So many calamities have come upon us, our churches and our relatives and friends. But this work of God overseas goes on. The Gospel is preached in various ways and men and women are responding to its appeal. In the realm of missions we are "knee deep in miracle." So, from the current record of this enterprise, we can gain assurance that Christ has not failed.

It gives *faith*. Much in which we trusted has proved unreliable and shallow, and unequal to the strain of present events and movements. The hearts of men fail as they see the lights going out. But, throughout the mission fields, fresh lights are being lit and are blazing with kindling power. They are being linked together in a flame that, in God's own time, will illumine the earth. For, through missionary enterprise, a world-wide Christian fellowship is being created that will outlast the rise and rule of dictatorships.

It is the purpose of the *Missionary Herald*, so far as the limitations of space allow, to give pictures of this work of God in distant places, so that relief, exhilaration, faith and other gifts may be gained by its readers and others whom they reach. It is ours to receive and to share them, and to give so that this work may be maintained.

H. L. H.

OUR OLDEST STATION IN CHINA

By H. A. EMMOTT, Tsingchowfu, Shantung, China

Tsingchowfu, our oldest B.M.S. station in China, has had over sixty years' history of steady development. It is a busy centre of Church and Mission activity.

OUR Shantung Church is divided into five Associations: Northern, Southern, Eastern, Western, and Tsinan Special. Tsingchow is the chief city in the Eastern Association, in which there are seven circuits, each in the charge of a locally supported pastor. In normal times the annual meetings of the Association are held in Tsingchow, and provide a yearly inspiration for all who attend. Unfortunately, during the last three years these gatherings have not been practicable, but it is hoped that conditions will soon make their resumption possible. The minister of the Tsingchow church is Pastor Meng Lo San, a second generation Christian, and a graduate from our Shantung Theological College before it was transferred from Tsingchow to Tsinan.

In connection with the Church there are a variety of activities indicative of its vitality and contributing to its healthy growth.

The *Women's Fellowship* meets once each month, when matters of business are attended to and an address is given. Funds are raised for philanthropic purposes, and in various ways the needy people in the district are helped. Not least is the cheer brought into many homes by the visits of its representatives. The "Fellowship" is really a Women's Society for Fellowship and Service, and many have been helped in difficulty and strengthened to meet adversity by its ministrations.

The *Christian Endeavour* meets every Saturday afternoon and helps to provide for the men that fellowship which the Women's Fellowship does for the women. At each meeting the chairman and seven speakers for the following week are elected, so during the week each speaker has opportunity to look up his topic and prepare his speech, which must not exceed five minutes in length. A bell rings when the time has expired, and is usually sufficiently effective. The method of having one speaker for each of the daily topics has undoubtedly been a stimulus to Bible study, and a help in the public expression of its truth.

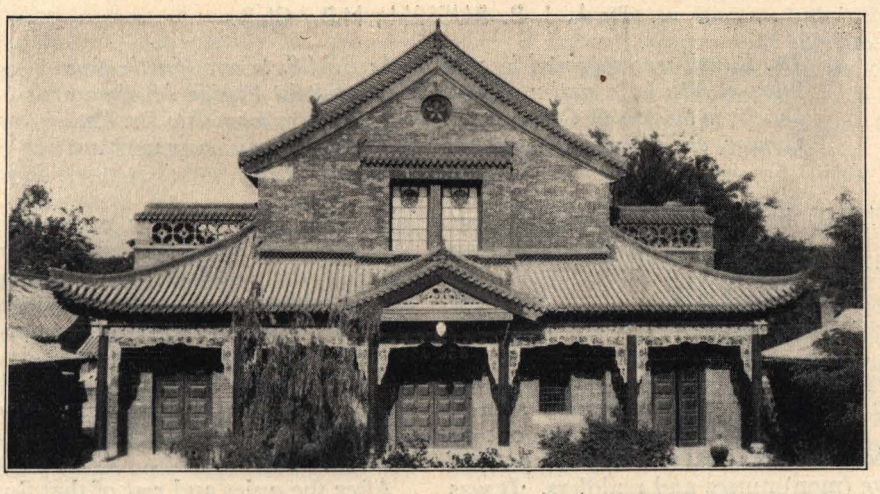
The *Weekly Prayer Meeting* meets each Thursday afternoon and has an average attendance of about forty. Generally the pastor conducts the meeting, but others sometimes officiate at his request. There is usually a prayerful spirit manifest, and sometimes those present engage in corporate prayer, each expressing aloud the prayers of his or her heart. Amid the diversity of expression there is unity of spirit, and invariably the corporate prayer is orderly and helpful.

There are two *Sunday Schools* functioning in the city, one at the Y.M.C.A. premises and the other at the church. There are about two hundred children, and the teachers are voluntary. Each Christmas a meal is provided for the children by the church, and all the participants have a very happy time together.

There is a *Kindergarten* with about forty pupils in the charge of two well-qualified teachers. The expenses of the school are met partly by a B.M.S. grant and partly by contributions from members of the church. The teachers take a delight in their work and are beloved by the children. At Christmas a demonstration is presented, when specially prepared pieces are given by the children, and when the action songs of the tiny tots are always one of the prettiest and most appreciated features.

An interesting activity of the Church is the *Annual Week of Evangelism*, which is the first week in the Chinese New Year. There is a band of about forty voluntary workers connected with the Church, and these disperse to different sections of the city and suburbs—some to the homes of members, and some to places more suitable for public witness—and there testify to their experience of the Gospel of the Grace of God. This special week in Tsingchow is the local participation in the Week of Evangelism, which is universal throughout the Chinese Church.

In addition to these phases of the life of the Tsingchow Church there are also certain activities under the administration of the *Mission*, as distinct from the Church.



CHINESE TEMPLE IN THE SIANFU EAST SUBURB [Photo by Rev. E. G. T. Madge

There is the *Religious Instruction Department*, which has its centre in Tsingchow, and which has as its object the training of voluntary workers throughout the Shantung Baptist Churches. Originally the method was to hold classes of about a month's duration in as many centres as possible, giving instruction in religious and some other subjects, and also providing experience in the conduct of worship and in open-air witness. Unfortunately the outbreak of hostilities, with the consequent chaos in the countryside, made it impossible to continue with those training classes, and instead the R.I.D. staff have been distributed in the four main Associations, working in conjunction with the local pastors, itinerating amongst the churches, and helping at members' classes of a few days' duration whenever they could be arranged.

There is also in Tsingchow an *Elementary School* with a roll of 220 scholars. There was previously an Industrial School there, in which the students were taught ironwork, carpentering, weaving and dyeing, but that was suspended soon after the outbreak of the war, and the Elementary School now occupies its premises. The present school has not had an unchequered career, but after closing down for one term was able to reopen.

The *B.M.S Hospital* has accommodation for fifty in-patients. Dr I. H. Ching is the resident superintendent, and is a graduate of the Cheeloo University Medical College, Tsinan. There is no missionary doctor living in Tsingchow, but the B.M.S. hospital staff at Chowtsun assumes responsibility for oversight for the Tsingchow hospital.

The hospital staff is responsible for the running of the *Leprosarium*, which is situated in a delightful and healthy position on the foothills to the south of the city. It was built with funds raised by voluntary subscriptions, and is financed at present mainly by the London Mission to Lepers, and the Chinese Mission to Lepers. In 1939 two of the thirty in-patients returned home healed, or at any rate with the disease arrested, and there was the additional joy of welcoming seventeen into the membership of the church.

Since the outbreak of the war there has been a large amount of *Relief Work* done in Tsingchow and district. In and around the city of Tsingchow money and grain have been distributed, a Relief Centre for Aged Poor was run for several months, and now a Children's Relief Centre is being planned, and is possibly already functioning.

The Church and Mission have a reputation in the city and district, and are valued for the contributions they are making to the life of the community in which they are placed.

A NEW DOCTOR TRAVELS

By A. J. B. RUSSELL, M.B., Ch.B.

Dr. Russell was appointed in 1939 by the B.M.S. to serve for the time being at Ntondo, a station of the American Baptist Foreign Missionary Society, in the Middle Congo area. Last year he was married to Dr. Ruth Conway, and husband and wife share in the medical missionary work and witness in a large area.

I HAVE been able to make my first trip into our district and have seen something of the work carried on in the outposts of our Mission. It is my task to carry out an annual medical census, and it was this work on which I was engaged in my nine days' tour round Lake Tumba on which Ntondo stands. One Wednesday afternoon I set out in the Mission steel boat with my company of native (men) nurses and paddlers. It was slightly choppy, but we reached our first port of call at the other end of the lake after four hours. The next morning and all through the day we were busy looking for signs of sleeping sickness and other prevalent diseases in the village population. We were up at dawn the day after and went to the chief's village, but did not stay the night, as there are not many people living there. Another three hours brought us to the place at which we intended staying for the week-end. I found the teacher-evangelist in this village most attentive to me and he frequently came along to talk or to walk through the village with me.

The generosity of these natives is sometimes astounding. When one considers the meagre " wage " or income they have and then places a value on some of their church gifts, it puts many of us to shame. For instance, many natives only receive a matter of nine or ten francs a week (at the present rate of exchange this represents about 1s.2d. or 1s.3d.) and yet they will readily give us a chicken worth two or three francs. On the Sunday I was privileged to worship in their little chapel and join with them in their praise to God. My wife had been teaching the nurses some of the familiar C.S.S.M. choruses translated into the Lingala language, and we made good use of them on our visits to these outposts. The singing is lusty and one feels there is a real joy in the hearts of these native Christians as they lift their voices in praise and prayer to our Heavenly Father.

After the quiet and rest of that Sunday, we set out once again next morning across a part of the lake which proved to be the choppiest of the trip. Once or twice we were broadside on to the waves and I held my breath, but we arrived without further ado. It was at this particular village, after I had finished my day's work, that I was strolling along and got into conversation with one of the old worthies. He looked me up and down and eventually decided that I was but a child because I had no reasonable growth on my chin like himself! Such opportunities enabled me to get a little more fluent in the language, but all want me to learn their particular dialect, which I hope to do soon.

We were up before four o'clock next morning as we had a six hours' paddle ahead of us. It was a glorious sight to see the sun rise as one huge ball of fire away on the eastern horizon and then to have a breakfast of fish on a point of the lake. By now we had come right up to the north-west corner of the lake and into the channel which connects it with the Congo at Irebu.

A VILLAGE DISPENSARY IN CONGO

We had brought a fair stock of drugs with us and

sold many a dose of medicine at each village, but at this particular place—Boongo—we were inundated with natives from neighbouring villages desirous of making purchases of medicines. This village was not included in my tour, and there is no resident doctor near to it. How they clamoured for medicines ! And some of them certainly needed attention. They pleaded with me to come oftener and to stay in their village, but unfortunately this is not possible. The Congo native seems to trust a Mission doctor sooner than he will another, and he often travels long distances to see him. There still remains much to be done in this district. Even as we pushed off in the morning people were still calling out for aspirins.

By now we were skirting the northern side of the lake, and two hours more found us at the second last village of the tour. Many more people were examined here, and then the last group of villages was attended to the following day at Ikoko, the " home " of the Mission in this area, for it was at this place, fifty years ago, that the veteran Joseph Clark laboured among the cannibal tribes. Our venerable native pastor, Frank, still ministers here in what is now virtually a Christian village. The Roman Catholics have tried more than once to gain a footing in this place, but each time they have received no effective support. At this moment, again, the same group are trying to build a chapel with the help of the village headman. On the occasion of my first visit to Ikoko, we were surprised to find a group of Roman Catholic nursing sisters with a priest, who had come for the afternoon to attempt to start a baby clinic, when it became known that the medical census was about to take place in the State house. You will remember us in our constant effort to maintain the true Christian witness in this area.

Thus my trip terminated. We discovered a number of new cases of sleeping sickness, but it would appear, on a superficial examination, that there is a slight diminution in this area. Lepers are still appearing, and we find it difficult to effect much amelioration of their condition, as they do not wish for the prolonged treatment which is essential, and as yet we have no leper colony here to keep them employed while they are under treatment.

With the return of the schoolboys this week we begin what at home would be known as the " winter's work," and this time I am to be in charge of the Sunday School. The work is new to me and the language is still a major difficulty. It was a joy to me recently to conduct the local Communion service, at which about a hundred were present, and this is probably just a beginning of a more active part in the purely evangelistic aspect of our station work and witness. I am giving the nurses some elementary tuition in medicine and hygiene on two evenings each week. They are eager to learn, but it is slow work getting them to appreciate such matters.

We have experienced blessing in our work and give God the glory due unto His Name. Are there not others who, even in the midst of the carnage of the present day, will hearken unto the Macedonian cry, " Come over and help us " ?

THE COST OF DISCIPLESHIP

By W. J. BRADNOCK, B.A., Agra, India

WE long for the release in our boys that comes with the irrevocable commitment which baptism means. We work and pray for it and hold it out at every opportunity. We know the danger of boys going so far and no farther, which so often means going backwards. We have seen lads face it and shrink from it and relapse into a life of compromise and consequent disillusionment. And yet we would be blind and faithless to think that because statistics do not show it, the Spirit is not working His own work of grace and transformation. From time to time manifest tokens of this work are given to us. And what is known is sufficiently humbling. Some tokens are more arresting than others and indicate further stages of development. Yet all are conclusive.

I remember a lad, who after a great struggle with himself and a period of

definite alienation from all things Christian, confessed late one night in the hostel that he had come to see that it did make a difference in life what a man did with Christ. I think of another old boy who came back after years of absence to say " thank you " for what he had learnt about the importance of decisive Christian character ; how all through his professional life, and he was then holding a high position in the police, it had stood by him. Another old boy became a lawyer. After two years' struggle he came back to say that he had only felt able to take on seven cases out of more than thirty as the others were all tainted, but he had managed to keep his hands clean. Another, only just an old boy, who after a bitter contest with himself, and after an hour in prayer with the Sermon on the Mount before him, was able to play the nobler part in a family quarrel, swallow his pride, carry out a humiliating task unjustly imposed upon him by an angry father, and win through to a Christian experience of peace and satisfaction in having chosen the better part.

In some ways more remarkable, I think of an old boy who studied in the school for only two weeks, yet who never forgot what the woman missionary had taught in the Scripture lessons. He came back to the Old Boys' Fellowship years later for further instruction, spent many hours with my senior colleague in further inquiry and finally came one day recently to ask for baptism. Are these authentic marks of the working of the Spirit ? Yet none of these has been sealed by baptism. And for what is known, how much more is unknown ? The Spirit bloweth where it listeth. If this is true of any of our work, it is doubly true of work such as this. The mood required of all of us engaged in it is one of humility and quiet dependence upon God. Ours is a long term programme and it is attended by peculiar difficulties. There is need, therefore, for patience.

Yet when one has seen the wonder of liberation and growth in sterling Christian character that takes place in a life entirely committed by baptism, there is no doubt that we cannot afford to hold out anything less. The one lad of our Old Boys' Fellowship who went the whole way and was baptized nearly six years ago is witness to that. I am not thinking only in terms of the lad himself, but of the effect of his witness on the whole community. He was one of a group of six who travelled the road together. All signed decision cards after one of Dr. Stanley Jones's campaigns ; yet only one was baptized. Nearly six years ago ! And what is the story of the intervening years ? The one who committed himself entirely has come through the fires of bitter persecution, has held to his vision and has won through to a radiance of life that is a benediction to all who know him. To a sturdy independence of character has been added dynamic determination to discover and fulfil the will of God for his life. His former friends have watched him with profound respect and in some cases with wistful admiration. In every way he has gone forward.

First he lived a year of *sadhu* life to get to know the lowly and down-trodden masses whom Christ has taught him to serve. Then he took an M.A. in Hindi at his own expense that he might give his former caste fellows vernacular translations of the precious books that helped him on his pilgrimage, and now he is working for the B.D. degree that he may bring to his life work the fullest possible equipment. In wondrous ways doors have opened to him as they do for those who have committed themselves entirely, and all these years he has been watched by his family, his friends and his community. No one is under any delusions as to the secret of his life. Already he has been abundantly used of God in our school to the understanding of that secret.

Whatever the cost of baptism, it is the key to deliverance, and we must hold it out. But as much with self-examination, tenderness, sympathy and understanding, as with firmness of conviction. For to the caste Hindu it does not mean social improvement or material gain. It is the hard road of the Cross, renunciation of family and all that has been held dear, and often bitter trial. There must be deep experience, high vision and intense love, before one walks that way. Yet who can measure the value of one such life to the cause of the Master ? Sadhu Sundar Singh counts as one in statistics, but where does he stand in relation to the total work of the Kingdom ?

A CONGO GIRLS' SCHOOL [Photo by Miss Eva Davis

A LEPER GIVES THANKS

THERE were not many lepers in the (Chinese) village in which I was born, though, unfortunately, my father was one. Because his knowledge of leprosy was limited, he did not take steps to isolate himself. It is not surprising, therefore, that I contracted the disease from him. I used to earn my living by pushing a barrow and selling vegetables, and although I was conscious, at times, of a numbness in my body, I did not realise that this sensation was the beginning of leprosy. Later I sometimes found difficulty in loading my barrow, but I thought perhaps this was due to the cold. But the disease gained its hold upon me, until at length my hands became quite crippled and I knew that I was a leper.

My father's leprosy became so severe that he lost the sight of both eyes and was unable to look after himself. My mother and little sister went out begging for food, and my wife took our little child to her parents' home. There was no food or money in our home, so what chance was there for me to find money for healing? Fortunately, a pastor of the Christian Church took pity on me and raised subscriptions to send me to the Tsingchowfu Leprosarium. It was just like leaving hell for heaven!

Some time ago I returned home for a short visit, only to find that my father's leprosy and poverty had reduced him to a state of utter desperation. Since he had no money with which to gain healing, he concluded that suicide was the only way of release for him. One night he went to a bridge spanning the railway line with the object of ending his unhappy existence. He threw himself down headlong, but instead of striking against some hard substance, he landed in mud and water and only received a scalp wound. Next morning he was found by some villagers and carried home.

After a year at the Leprosarium my money was exhausted and I feared that there was nothing for me but to return home and wait for death with my father. When I had given up hope, Mr. Yu, the Tsingchowfu evangelist, brought word that someone had produced the money to enable me to continue. I learnt afterwards that the Poshan Church had sent it, and I was grateful beyond expression.

It is my hope that the philanthropists of the world will exert themselves so that more Leper Institutions can be established and more sufferers from this terrible disease can receive treatment. Boundless indeed are the merits and virtues of those who subscribe to such a cause.

SUN CHI CHENG

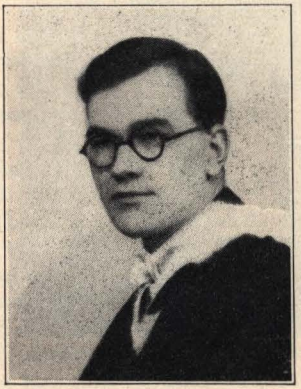
* * * *

THE B.M.S. co-operates with the Mission to Lepers in work among lepers at Cuttack and Gaya in India, and similar work is also carried on at Chandraghona. It also joins in leper work at Tsingchowfu and Tsinanfu in China. In Congo it conducts leper villages at Thysville and Yakusu, and further extensions are planned at Pimu and elsewhere.

* *

THE Moorshead Memorial Hospital at Udayagiri, India, reports that the numbers of In-patients and Out-patients for the first half of 1940 exceeded the total for the whole of 1939. Funds to provide sterilizing equipment for the operating theatre have been provided by the Governor of Orissa. Food in the form of soya beans, lemons, papayas, guavas, pineapples, bananas and custard apples, is being grown to supplement the patients' diet.

FOR SERVICE OVERSEAS



REV. D. F. HUDSON, B.A.

REV. DONALD FOSTER HUDSON, B.A., was educated at Heath Grammar School, Halifax, and at Oxford University, where he took second-class honours in Greats. He received his theological training at Regent's Park College, Oxford. Mr. Hudson is a member of Trinity Road Church, Halifax. Here he was engaged in Sunday School teaching, the League of Ropeholders and as Church Missionary Secretary. He has also been an officer of the Student Volunteer Missionary Union, missionary secretary of Regent's Park College and secretary of the John Bunyan Society. He has also had considerable preaching experience. Mr. Hudson sailed for India in December.

THE FELLOWSHIP OF PRAYER

Let us give thanks :

FOR the gifts of God which abide and for the reinforcement brought to our faith by the record of our missionary witness.

For recruits for missionary service and for all candidates in training.

For the progress of the gospel overseas and for the steadfast support of the churches at home.

Let us pray :

FOR all new missionaries in fresh surroundings and at new tasks, that they may know the unchanging power and love of God manifested in Jesus Christ.

For missionaries engaged in teaching, that they may first be taught of Christ and that, by precept and example, they may commend Him to those among whom their lives are spent.

For Christians to whom discipleship is a costly matter, that they may be kept to the right way and derive strength from Him who was obedient unto death.

For missionaries separated from their children in the homeland, that their minds may be kept in peace concerning them.

AT REST FROM HER LABOURS

MISS G. A. GOLLOCK, who died on November 30th, 1940, played a prominent part in the work of the International Missionary Council and of the Conference of British Missionary Societies. She was for many years joint editor with Dr. J. H. Oldham of the *International Review of Missions.* She was one of the founders and the secretary of the Board of Study for the Preparation of Missionaries.

A woman of deep conviction and unfettered devotion, she was known and honoured in missionary circles throughout Europe and America as well as in this country. Her service to the cause of missionary co-operation was and will remain unique. She brought to the consideration of missionary problems a large mind and a great heart. She was one of God's outstanding gifts to the Church at the time of the Edinburgh Conference in 1910, and she belonged to the generation, now swiftly passing, who prepared the missionary societies, all unknowingly, for the new situation which came after the Great War.

A member of the Church of England, she had a high regard for the B.M.S., and some in that Society were proud to call her friend. She was a welcome speaker at the meetings of the London Baptist Monthly Missionary Conference, whose large attendance and virile membership aroused her admiration. In common with missionary associates the world over, we thank God for her long and useful life.

M. E. B.

Blazing the Trail. A Pageant of Baptist History. By Marguerite Williams. (Baptist Union Publication Department, 6d.)

THIS is a Forward Movement pageant, and the last scene shows a group of children and a deaconess on a new housing estate. It aims at giving a picture of the long story of British Baptists. To do this successfully and with proper balance is a difficult task. Somewhat daringly, Miss Williams gives four of her twelve brief scenes to the period before the organisation of Baptist churches in this country. We hope that all who act and witness the pageant will realise that spiritual affinity is not the same as ancestry, effective as these scenes are in themselves. In Scene VIII " Ketch " should be " Keach." The allusion to American Baptists on page 29 might be omitted. Any effort of this kind to make vivid our Baptist story is to be welcomed, and we hope this pageant will be widely used.

* * * *

PAGEANTS, plays and demonstrations on our witness at home or overseas, are of particular value during black-out evenings and provide opportunities of useful service for those who take part in them.

VILLAGE WOMEN AT SCHOOL IN TAIYUANFU [Photo by Rev. E. G. T. Madge

FROM MANY QUARTERS

"*THE acid test of the Church is the desire to make the Gospel known. If that passion to tell the other man is strong in your heart it will be sure to find expression. To be a messenger of the Cross to-day is about as difficult a job as you could undertake. It demands more pluck and higher qualities than ever before.*"

J. C. CARLILE.

* * * *

THE ultimate problems of human society are not merely European but world problems.

Christian News-Letter.

* * * *

HAPPILY the Congo people are not being sent to fight against their African fellows as in the Great War, and battles are not being fought here as they were then, but there is a worse enemy than guns, and the fight against him never ceases. He puts fear and terror into the hearts of men and then suggests that witchcraft and sorcery and sinning against God will save them. The divine promise is being fulfilled to-day, Jesus shall save His people from their sins. This is blazoned on our missionary banner, and we go forward conquering with that message.

J. H. MARKER.

* * * *

Belgian Congo's Gesture

THE arrival in Léopoldville of news of the Lord Mayor of London's Fund for the relief of air-raid victims was followed by swift action on the part of the British population of Léopoldville, the capital of Belgian Congo, which numbers 50. Within a few hours £225 had been raised and this was followed by other sums from Britishers scattered throughout the Colony, which brought the total to £500.

Ceylon's Sympathy

A MESSAGE of appreciation of the support of the churches at home in interest, prayer and gifts, and of the assurance of the constant remembrance of Britain by the missionary staff and of the Singhalese Christians, has been received from Ceylon. The message continues: "We on our part recognise that you have now greater difficulties and dangers to face than we have, such as not have occurred before in the history of our beloved Society, and we shall not cease to pray that you may be kept safe in these days of calamity and sorrow. . . . We are gladder than ever to be in this land seeking to make known the love of God through our Lord Jesus Christ, and will endeavour yet more strenuously to redeem the time because the days are evil."

Messages like this have come from all our fields.

* * * *

A Message from Colombo

NEWS travels fast on occasion to-day, as the following resolution passed at a specially called meeting of our Cinnamon Gardens Church, Colombo, shows:

"That we convey to the Baptist Missionary Society in London an expression of our sympathy in the loss they have sustained by enemy action in the recent air raids, our congratulations that it has been without loss of life to the staff and to assure them of our prayers on their behalf in meeting the difficulties that will arise."

* * * *

Bound Together

MISSIONARIES in all parts of the world are kept abreast of war news by the radio and by newspapers. The necessarily laconic

vagueness of such news does little to relieve the anxiety of missionaries and others concerning the well-being of relatives and friends in the homeland. In the midst of our own concerns and difficulties, we can by prayer render spiritual aid to our missionaries, whose news of loved ones in this country is received at a slow pace and at infrequent intervals.

* * * *

B.M.S. Consulting Surgeon

THE death of Mr. Eric L. Pearce Gould, whose hands ministered healing to many of our people, has made it necessary to seek for a new Consulting Surgeon. We are fortunate in having secured the co-operation of a Baptist, a member of Bloomsbury Central Church, Mr. E. Stanley Lee, M.S., F.R.C.S. Mr. Lee is an Assistant Surgeon at Westminster Hospital, London, and attends to a consulting practice in Harley Street. In the prime of his career and highly esteemed in his profession, he has very generously consented to help both the Baptist Missionary Society and the Baptist Union.

* * * *

A New Day in Jamaica

A NEW day of opportunity is dawning for our churches in Jamaica. Recommendations recently made by a Royal Commission on the West Indies provide for the establishment of a Welfare Fund which will be devoted to the social uplift of the people through educational, economic and medical services. It is recognised that Christian influence is essential to the successful promotion of this new policy. Lord Lloyd, the Secretary of State for the Colonies, in a speech delivered recently before the Conference of British Missionary Societies, said: "If a healthy society is to be built up in these islands, then it must be built up on the foundation of the Christian religion and Christian ethics." He then appealed for the co-operation of all the Christian forces in the West Indies "in the practical sphere, particularly in connection with the beneficial enterprises which His Majesty's Government hope to launch with the Welfare Fund."

* * * *

And a New Opportunity

IN this appeal a great opportunity presents itself to our Baptist churches in Jamaica to deepen still further the Christian impress already made in the life of the island by our missionary pioneers, Knibb and Burchell, and the long line of witnesses since their day. There is a challenge in all this. If full advantage is to be taken of this opportunity, it is essential that the Christian forces of the island should be able to act together, that in Christian unity fresh strength may be developed for the new task.

* * * *

In "Caves of the Earth"

YENANFU is a remote B.M.S. centre in Shensi province. The witness here is in charge of Chinese workers. Our property has been pulled down for ostensibly military reasons or destroyed by air-raids. After particularly heavy raids, the evangelists and church members removed to some caves outside the city. Another big cave was dug in which the Christians now meet for worship. Evangelistic effort is not permitted, but the Church is continuing to maintain its fellowship amid toil and tribulation.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—C.E.R. Work on the Congo, £7; Er Cof, Anwyl, £1; Mr. H. G. Lane, for the spread of the Gospel abroad, 10s.; Life-line for work in China, 10s.; N.A.W., £20; Thank-offering, Leeds, 10s.

Women's Fund:—"A Birthday gift for our King from two friends," 5s.

Deficit Fund:—A. R. K., £5; C.L.T., 5s.; M.M., Newcastle-on-Tyne, £1.

Gift Week:—M.D., Devon, 2s.; "Happy," 5s.

China Relief:—A member of East Plumstead Baptist Church, for the relief of distress in China, £1.

BAPTIST MISSIONARY SOCIETY
19, FURNIVAL STREET, LONDON, E.C.4

Subscriptions and Donations, which may be devoted to the General Fund, the Women's Fund, the Medical Fund, the Translation Fund, or to Special Funds, should be addressed to the Home Secretary, Rev. B. Grey Griffith.

Cheques, Money Orders and Postal Orders should be made payable to the Baptist Missionary Society and crossed "Barclays Bank Limited (A/c Payee)." The numbers of Postal Orders should be noted and the counterfoils retained. All letters containing Treasury Notes should be registered.

The Society's Banker's Address is
BARCLAY'S BANK, LIMITED, 150, HOLBORN, LONDON, E.C.1.
Telegrams AsIATIC, FLEET, LONDON.
Telephone No. HOLBORN 5882.

Marriage

9th October, at Palwal, Mr. G. E. Bingham, of the Calcutta Press, to Miss Eluned Jones, of Bhiwani.

Death

31st December, at Bristol, Rev. J. Arthur Jones, Honorary Member of the General Committee.

Arrival

Rev. and Mrs. C. B. Young, from Delhi.

Departure

25th December, Rev. D. F. Hudson, B.A., of Halifax, for Bengal.

THE MISSIONARY HERALD
OF THE BAPTIST MISSIONARY SOCIETY
MARCH, 1941
Volume 123
Price: TWOPENC

WHERE WE STAND NOW—page 27

IN CHINA NOW

MOVED WITH COMPASSION

MISSIONARY news from China is meagre because of infrequent and interrupted communications. Nevertheless, we know that a notable work is being maintained and that when the screen of silence can be lifted, it will be found that another heroic chapter in the tale of Christian witness and endurance has been written.

For more than four years the scourge of war has afflicted the three provinces in which our missionaries are working. Shantung and Shansi have experienced the advance of invading armies and the subsequent restrictions of enemy occupation. Shensi has suffered from frequent aerial bombardment, with its consequent loss of life, damage to property, and dislocation of work. On occasion, missionaries have been forced to evacuate and to seek refuge elsewhere, only to return as soon as conditions permitted. The entire staff in Shansi has been absent for months, through the hostile attitude of the invader.

Much normal activity has had to be suspended, but, at the same time, much has been continued. In addition, new ways of proclaiming the Gospel have been devised. New methods, such as medical and famine relief, have been adopted in the face of distress and pestilence. A fresh appreciation of the Gospel by the people has resulted.

Chinese workers and church members have shared in the vicissitudes and perils of these years. Trial and tribulation have fallen upon them. The soaring prices of commodities have added to the hardships of life. The iron grip of totalitarianism is testing faith in God. The Church has its martyrs who have sealed their testimony with their blood.

Like us, our Chinese brethren are resolved to endure, while together we long and pray for peace. Like us, they hold the conviction that Christ and His Gospel are the one sure hope of peace between man and God and, therefore, between man and man, and nation and nation.

So we will pray and give with greater zeal for our missionaries in China, for their Chinese associates, and for the churches in this day of crisis.

H. L. H.

CUTTACK

By Rev. B. F. W. FELLOWS, B.A.

Pioneer missionaries of the General Baptist Missionary Society first settled in Cuttack on February 12th, 1822, on the advice of Carey. The witness has been maintained until now. Mr. Fellows, who has written this article, was appointed to our Indian Mission in 1915.

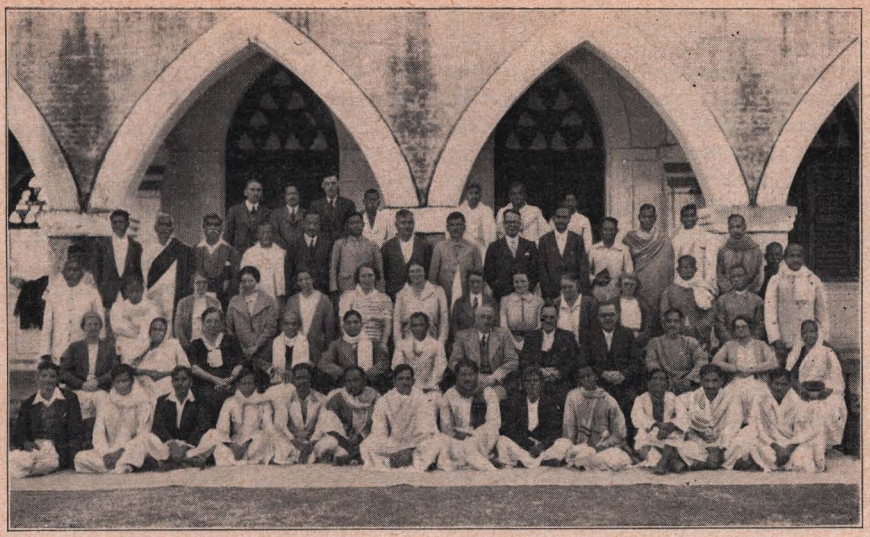
ORISSA became a separate Province on April 1st, 1936. Previously it had been linked up with Bihar. It was taken for granted by many that Cuttack would be the capital of the new Province, but the claims of other places were pressed, and it was also urged by some that a new site should be selected in order that a worthy capital city might be planned. Apart from historical associations, Cuttack has little to commend it as a capital. The town is really a loosely connected collection of large villages with no adequate system of drainage and no proper supply of drinking water, and with the exception of the Government Colleges and Hospital, it has few fine buildings. Our Christian Boys' High School is one of the most imposing. And as it is situated in the delta of the Mahanadi, it is subject to floods. On the north side of the town flows the Mahanadi—a mile and a half wide at this point—and in the south a branch river—the Kathjori—almost as wide. August and September are always anxious months, for the rivers are full then, and heavy rain may cause a sudden rise of several feet, threatening the embankments.

The last flood occurred in 1933. This was not due to the embankments giving way, but owing to the high level of the rivers, the rain water in the town itself—and we had twenty-eight inches in forty-eight hours—could not find an outlet. Considerable havoc was caused and about a thousand houses collapsed, some of them belonging to Christian families. The town itself can always be saved by artificially making a breach in the embankments lower down the river, but this involves the flooding of the country-side and consequent destruction of villages and crops, so naturally the Government is reluctant to pass the necessary orders for this to be done. With rivers on either side and water to be had by digging down a few feet, Cuttack breeds a special brand of mosquito guaranteed to terrorise the most hardened. In spite of these disadvantages, however, it seems likely that Cuttack will be finally chosen as the capital, because the adoption of any other site would mean considerable expenditure, which Orissa cannot afford, and which the central Government would not be willing to grant at a time like this.

The Congress Party came to power in Orissa in the elections of 1937, and it was decided that the Orissa Legislative Assembly should hold its sessions in the hall of the Ravenshaw College (Arts and Science) in Cuttack until the question of the capital was settled. Cuttack has, therefore, been the centre of a great deal of political activity during the past few years, and the town has pulsated with a new life. All kinds of meetings have been held and all sorts of questions discussed. The Oriya Christian Church and community in Cuttack have, of course, been affected. The election of a representative to the Legislative Assembly caused a great commotion in the Christian community. A wise choice was made in the person of Mr. Premanand Mahanty, M.A.

In the midst of all this new life the Church in Cuttack has maintained its Christian witness. The influence of the Christian community in political and social matters is much greater than its numerical strength would lead one to expect, and individual Christians in good positions are held in high esteem on account of their sterling character. Some anxiety has been felt because the clash of parties in the political world has been reflected in the Church, and a tendency has been manifested to think that all matters concerning the Kingdom of God can be settled by a majority vote.

The witness of the Church has for the most part been confined to the witness of the lives of individual members, to the regular services of the Church, and to the various Church activities. The number of baptisms has been maintained, but these have mainly been from the Christian communities. In this matter the Girls' School and Orphanage continues its splendid work in bringing the girls to the point of



CENTRAL CHURCH COUNCIL ASSEMBLY IN ORISSA, 1940

decision for Christ after careful Christian teaching. Open-air work is carried on spasmodically. But special Christian and non-Christian festivals give opportunities for special witness.

At the time of the Bali Jatva (a "Sand Festival," commemorating Chaitanya's crossing of the Mahanadi on his way to Puri) the Church organises preaching bands, who proclaim the Gospel to the crowds that gather on the bank of the river on that occasion. Some years ago a young Brahmin student was influenced by the preaching of the Gospel at this festival, and became a Christian. He is now one of our preachers at Puri. The Mission boat, *Herald*, takes members of the Church every year to an island up the river, where a festival is held, and in this way people from neighbouring native states are brought into touch with the Gospel. Last year a visit was planned but had to be abandoned owing to trouble in the native states causing all such gatherings of people to be prohibited. The women of the Cuttack Church deserve special mention. Groups of them go out regularly to speak of Christ to women in non-Christian homes. Mrs. Lazarus takes a keen interest in this work, and frequently accompanies them.

My "concern" is for the younger members of the Church, especially those who are students in the Colleges. So many questions are agitating their minds at this time, and so many influences are being brought to bear upon them, calculated not only to rob them of their evangelistic zeal but even of faith also. Recently the Principal of the Ravenshaw College publicly stated that the majority of his students—over 500 of them—are atheists. With the departure of Mr. Ryder from Cuttack there is no one definitely set apart for student work. A great opportunity awaits one who can be sent.

THE BIRTH OF HOPE

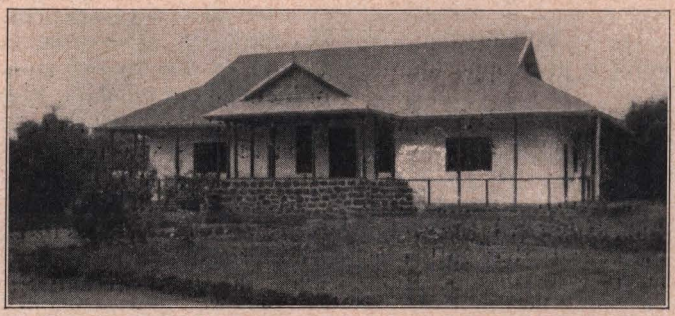
By LESLIE H. MOORE, M.P.S.

Mr. Moore, a trained pharmacist, was appointed to the Congo Mission in 1939. *He is attached to the medical work at Pimu, in the Upoto area of Upper Congo.*

THE birth of "Hope" for the lepers of the Pimu area happened on August 12th, 1940. Many months, years in fact, of preparation had gone before to make the great event possible. Now it is no longer a dream, but a reality, for the Pimu Leper Village has begun an existence which we trust will be both long and successful. The new village has been given the name of Njingo, the

Lingombe word for Hope. Hope must be the inspiration of its life, both for those who are responsible for the medical work, as well as for those who are prepared to spend months and years of their life undergoing treatment so that they may be delivered from the scourge of leprosy.

The building of the village huts, at present twenty-four in number, had been a long and much interrupted process. At one time it seemed that the gardens which had been planted well in advance of the opening in order that they might provide food for the first inhabitants, would be yielding their harvest before there was anyone to gather it. In the end, all was well, for the houses, the gardens and the first prospective patients all came to fruition, so to speak, at the same time. So did the rain ! The first arrivals, who walked from Pimu hospital, were drenched and were rescued by the hospital car which bore them to their new homes.



B.M.S. HOUSE AT PIMU [Photo by the Editor

Njingo has been planned in the style of the old native villages before the State brought them from their forest environment on to the high roads. The twenty-four huts are grouped in sixes arranged in semi-circles. The four groups themselves are also planned in a semi-circle, the centre of which is the pharmacy building which combines store, laboratory, theatre for minor operations and waiting hall. The latter is provided with seats and also serves as a school in these early stages.

The main gardens lie alongside the path which leads from Pimu to Njingo. The open spaces in the village are also being turned to good account and peanuts, beans, pine-apples, pai-pai and Indian corn are also flourishing. We are bound to provide, in the first few weeks, much food for the use of the lepers who are here, but our aim is to make the village completely self-supporting. There is no lack of those who would like to live in the village with all their needs supplied by the Mission, but this is not our policy. Occupation is one of the valuable things in the treatment of lepers. We seek to establish a self-contained community, able even to produce and sell certain articles in the way of food and handicrafts. There is no lack of work to be done. The gardens need constant attention from the women who must also busy themselves in making bread and palm-oil. The men hunt and fish for food and have still much to do to make the village really shipshape.

At present one of the hospital infirmiers cycles each morning the two-and-a-half miles from Pimu to Njingo to give medicines, injections and dressings. As the village grows, however, we shall have to think of appointing a resident infirmier and of erecting a school and church building. At the time of writing the number of actual patients is twenty and these, with their families, make a total population of a little over forty, including twelve children, three of whom have leprosy. Two of the men are B.M.S. teacher-evangelists, so that we are able to arrange a school for the children each afternoon.

One or other of the Pimu medical staff pays two or three visits regularly each week, with a further visit each Sunday to conduct a service. We are also arranging a regular Communion Service for those of the village who are church members. It has been most encouraging to notice the genuine happiness and contentment of the people. We shall have our difficulties and problems, but we seem to have made a good start.

So Njingo exists at last—Hope for the lepers—and all who are supporting us by prayer and gifts will continue to think of us and to help us in this work that must be dear to the heart of Christ.

TSHUMBIRI RE-VISITED

By C. E. PUGH, Congo Field Secretary

I AM asked, as a visitor to Tshumbiri, to write to you from this station. I glady accede to the request.

It is a far cry across the years from 1940 to 1909, but it is just those thirty-one years ago since I first saw Tshumbiri. In the intervening years I have had opportunities of paying several visits to this centre, and have glad memories of every one of them.

In 1909 the station was just twenty years old, for it was in 1889 that pioneers of the Livingstone Inland Mission founded it. On the occasion of my first visit I met the Rev. and Mrs. A. Billington, who did so much both as workers of that Mission and the American Baptist Missionary Society—into the hands of which the station had passed—to establish and develop Tshumbiri as a centre of missionary effort. Their memory is still cherished here by those amongst whom, and for whom, they laboured so devotedly. Subsequent visits enabled me to enjoy fellowship with those who became their worthy successors. Amongst these, the long-continued and fine service of the Rev. Paul C. and Mrs. Metzger is gratefully remembered. Though no longer in active service in Congo, their work abides. It continues, and will continue, to yield results that are increasingly far-reaching in their effects.

In 1931 the American Society requested the B.M.S. to take over Tshumbiri. Since that time the station has borne the well-known initials, and is now accounted as one of our Society's very flourishing Congo centres. If it is interesting to look back over the years in which one has known Tshumbiri and to note its development, still more interesting is it to find the station, with more than half a century of history behind it now, throbbing to-day with young life and abounding energy.

The visitor of to-day notes at once the development of the station which is now taking place on the much higher ground rising behind the older part of the river level. This is a very wise policy, for it will contribute to the better health of the missionaries, as also to the well-being of all associated with the station. Far prospects of river and hill scenery have been opened up. This wider outlook upon the natural is typical of the ever-broadening vision of missionaries and Congolese alike regarding the extension of the Kingdom in this part of Congo.

This present visit to Tshumbiri has special interest for us. We have had the privilege of seeing the new Smallwood Memorial Church, which was opened in October, 1939, and of sharing in services held in it. It was a joy to have the opportunity of taking the morning service on a recent Sunday, when about 500 worshippers were present. Whilst there were many of the older generation in the congregation—and amongst these quite aged women deacons were notable—the most striking thing to the preacher was the youthfulness of the assembly: a most hopeful sign. This evidence of the success amongst the young must be very gratifying to Mr. and Mrs. J. N. Clark. It is at once a proof of the worthwhileness of their efforts to win the youth of Tshumbiri for Christ, and an assurance of the future prosperity of the church here.

At the monthly Communion Service over 200 gathered at the Lord's table. We thought with deep thankfulness of similar gatherings being held that day the world over and rejoiced in the consciousness of our oneness with those in many lands who name the Name.

An interesting event during our visit has been the coming from Bolobo Station of Mr. Wallace Arr. He is to render temporary service here whilst Mr. and Mrs. Clark are on furlough. His Welcome Meeting was arranged within

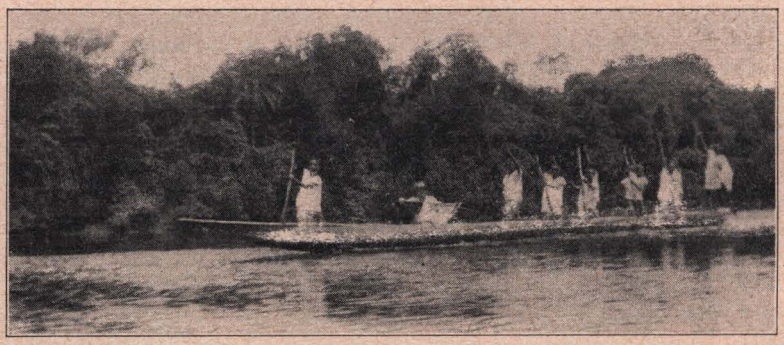
PIMU: NATIVE HUTS FOR PATIENTS [Photo by the Editor

an hour of his arrival, so that he was made to feel quite early how rejoiced the natives of Tshumbiri and others were to have him in their midst. We would bespeak for him your intercessions as he undertakes the not inconsiderable task of carrying on the work of this station, and its district, single-handed during the months from now until next September.

We had the opportunity of meeting upwards of fifty teacher-evangelists from villages far and near. These men have come in for a refresher course of training. It is the efforts of such men as these that make the evangelisation of Congo a possibility. It is in such that the missionaries multiply themselves. These men go forth to establish and develop "bush-schools," which are centres of evangelism, far-shining lights in the dark places of the district.

Tshumbiri is beautiful for situation. There is the mighty river Congo with its ever-changing moods—there is no numbering of them ! There are the unchanging hills—steadfast in sun and shadow. River and hills unite to proclaim the glory of the Lord. And the beauty of the Lord is upon Tshumbiri : the work of the hands of His servants is being established here.

For all this we give thanks, and are persuaded that you will share in our rejoicing.



ITINERATION IN CONGO [Photo by the Editor

THE FELLOWSHIP OF PRAYER

Let us give thanks :

FOR the endurance of missionaries and native Christians under the stresses of war and persecution.

For the long continued witness in many places and for results that have followed.

For all native teacher-evangelists and the witness which they bear.

For gifts from churches and individuals, particularly those in hard-pressed areas.

Let us pray :

FOR all who are persecuted for righteousness' sake, that they may experience the blessings promised to them.

For all missionaries engaged in work among educated peoples, that they may show Christ as the life, the truth and the way.

For all who minister to the maimed and diseased, that they may ever be moved with compassion in the spirit of Christ.

For all missionaries who see little fruit from their labour, that they may have the grace of continuance.

In the Dutch East Indies

A STRONG Christian Church has grown in the island of Java, mostly through the work of Dutch and German missionaries. To-day there are 33,000 church members in 63 congregations. This "younger church" has been independent since 1931, though it still seeks the guidance and fellowship of Dutch missionaries. The Church has 78 Christian groups of lay people who seek to win others to Christ, and evangelistic meetings are held regularly in fifty-two selected places.

A remarkable work exists among the Bataks of Sumatra, where there are now 800 churches with a membership of 400,000. Only 65 ordained ministers shepherd this large flock because of the work of over 1,000 "teacher preachers," who combine teaching in government schools with church work, which includes the teaching of lay-presbyters. These men each assume spiritual care of about 25 families. Each church in Batakland is required to devote a quarter of its income to the Central Church Fund. A profit of a thousand pounds a year is made from a weekly newspaper run by the Church. This pays the expenses of missionaries in unevangelised areas.

FROM THE GENERAL COMMITTEE

THE B.M.S. General Committee held its customary January meeting at Rugby Baptist Church, by kind invitation of the minister and members. Our readers will be glad to share some of the news of the work which was then submitted by the secretaries.

INDIA

AS a result of efforts among Telugu workpeople employed in jute mills near Calcutta, many conversions have taken place. Twenty were baptized in 1939 and eight in the early months of last year.

Serampore College has been strengthened by the addition to its staff of an Indian professor of Philosophy who is a member of the Canadian Baptist Mission. Seven students graduated from the Theological Department last year. Three are engaged in evangelistic work, two in teaching, one joined the Student Christian Movement and one has returned for further study.

The Church at Gaya is receiving encouragement. Twelve were baptized at Easter and the church is almost free of debt.

Miss H. Biswas, Principal of the United Missionary Girls' High School, Calcutta, took a party of senior girls during the holidays for work among non-Christians at Gangrai.

The work almost everywhere is proceeding steadily and there is the promise of big ingatherings into the church in Bengal if only the workers are present to harvest them.

CEYLON

MR. WILMOT JAYATUNGA is the first Singhalese to be elected as chairman of the Ceylon Baptist Council.

Nine baptisms have taken place at Kandy. This church will be celebrating its centenary at the end of the year, for it was founded on Christmas Day, 1841.

Buddhist opposition is intensifying, particularly at Kekirawa. Here, in spite of this, two Singhalese evangelists have started a Christian Boarding School with sixteen students.

CHINA

THE Christian witness is opposed by strong forces which press hardly upon missionaries and the Chinese Church. Nevertheless, the work advances.

Famine conditions are widespread, and the extensive relief work in which the missionaries and Chinese Church members are engaged has given the people a new understanding and appreciation of the Gospel.

Our Chinese brethren in Shantung are faced with the modern equivalent of the Cæsar worship of the early Church.

A summer school attended by sixty pastors and evangelists has been held in Shantung. A three years' Bible Training School is being organised. Our boys' school at Tsingchowfu has 220 scholars and the one at Chowtsun, 150. Good work is being done.

In Shansi, from which all our missionaries have been compelled to evacuate, our Christians are bearing effective witness. Mrs. Hsu is maintaining her orphanage in Taiyuanfu.

While Shantung and Shansi are in Japanese occupation, Shensi suffers from constant air raids. Scarcity of essential commodities is creating severe problems. Food prices have risen by sixteen times.

Weinan, an important town in the midst of a big industrial district, has been occupied by two missionaries with a view to forward work.

Church members continue to bear noble witness to their faith.

CONGO

WORK continues in all our fifteen areas. Yalemba held a thanksgiving service in September, when sixty were baptized, and the Church's budget was balanced.

Upoto shows advances along the fine system of motor roads which cover the district.

Lukolela, our oldest station, is "full of vitality and goes from strength to strength."

Leopoldville (Kinshasa) has a class in which "Free" Frenchmen and Belgians are learning English from a missionary. New contacts are thus being made.

Leper work is developing at Yakusu and Pimu.

AT HOME

DEPUTATION work is proceeding on customary lines. In one recent month missionaries and others spoke at 458 services and meetings.

Reports from auxiliaries show a steadfast determination to maintain the work of the Society.

Churches are striving to continue and even to increase their support. This is especially true of churches in hard pressed areas.

Many sacrificial gifts are being made.

Missionary films and lantern lectures are being increasingly used during black-out months.

THE SOCIETY'S FINANCIAL YEAR ENDS ON MARCH 31st.

THE BOOKS WILL CLOSE ON TUESDAY, APRIL 8th.

It will be greatly appreciated if all monies can be gathered in and remitted to the MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN, LONDON, E.C.4, in good time.

WITNESS IN A NATIVE STATE

By MARGARET H. LANGLEY, M.A.

Dholpur is a progressive native state in India. Its enlightened ruler has introduced many reforms. He was a representative of the Indian Princes at the Round Table Conference. Missionary work in Dholpur faces peculiar difficulties.

AS I visit the homes of our schoolgirls I am amazed at the warmth of our reception. I am always received with courtesy and generally with interest. Admittedly my visits are bright spots in a singularly dull routine, devoid of all the excitements of shopping and calling, such as delight the hearts of women in Britain. But these women belong to the higher castes, their status is established and respected, and their motive in listening to us is entirely free from any hope of material gain. One quickly learns that the way to a woman's heart is through her babies. They provide a vast territory and evangelistic opportunity—health, habits, aspirations, education, the development of the "whole man," the dedication of this gift to God, and of ourselves, that God may be glorified through us and our children.

My chief work lies in our day school for girls. For many years this has been the only girls' school in the State, but now another has been started with the help of State funds. Numbers fluctuate from month to month, but our average attendance is over ninety, all of them from non-Christian homes. At the beginning of the month the numbers are lower, as names are not entered on the register until the fee—a penny a month—is paid. There is much grumbling about this fee. As one mother said, "When we pay an anna for food, we can see it and it does us good, but what is there to show for education?" But as we visit the homes we know what there is to "show." It is always possible to pick out old girls from the family circle. They have a poise and a vitality which their relatives lack, and they will speak of the lessons which they learnt in school, not only the secular subjects, but of right living, of the love of God and one's neighbour, and of His love for them.

The genuine evangelistic zeal of the teachers is one of the most encouraging aspects of our work. Each of them is ready to devote one evening a week to visiting in the zenanas and all help in the Sunday Schools for non-Christian children which we have scattered through the city. One of these schools is organised especially for the brothers of the schoolgirls.

On Sundays I lead a strange Bible Class. It is attended by two Christian boys (pupils in the State High School); their servant, a Mohammedan; our gardener, a Hindu, who comes not from the gardeners' caste but from an oppressed caste, and quite illiterate; a high caste Hindu boy, son of a lawyer, and himself very intelligent. Such a mixed group is not easy to handle, especially as they are shy and uncommunicative. But the lawyer's son, Bal Govind, is a special responsibility. His mother was very interested in the Gospel and actually composed some Christian hymns, but her husband put a stop to this. The son has just reached the legal age—sixteen years—and is earnestly seeking for the truth. He tells me that he prays each day as a Christian and has asked that I will pray, too, that he may be made strong enough to lay hold of the Faith. Will you also join in prayer, remembering that except for those in Mission employ—all of whom come from outside the State—there are no Christians in Dholpur?

The Christian community here is faced with peculiar internal dangers which are due to its isolation from the common life of the people. Each member has been accustomed to shelter beneath the ægis of the Mission. On Sunday evenings I meet the teachers and nurses in a Bible Class. The nurses come direct from Christian boarding schools and, after completing their training, they generally obtain posts in other hospitals, often far removed from Mission circles. After a few more years they marry. Sheltered from childhood, rarely in contact with the outside world until their training is finished, often "difficult" because of these unnatural conditions (more unnatural to an Indian girl than to us), it is particularly difficult to give them that degree and quality of spiritual training which will fit them for the hard challenges of actual life. Will you pray that in the hour we meet together each week, missionary and class may be guided in dealing with their needs?

CHINESE WOMEN RETURNING FROM CHURCH MEETINGS
[Photo : Rev. E. G. T. Madge

FROM ALL QUARTERS

CHRISTIANITY stands or falls with the recognition that the fundamental thing in an individual is not his nationality but his humanity.

Christian News-Letter.

* * * *

Rev. A. G. W. MacBeath

BEFORE he returned to Congo after furlough in 1938, the Rev. A. G. W. MacBeath, M.A., B.D., foreshadowed his impending retirement from missionary service. Mr. MacBeath first sailed for Congo in 1925, and the whole of his missionary career has been spent in the Bolobo area. Here he has devoted himself to the extension of the work, to the building up of the Church and to the training of teacher evangelists, while Mrs. MacBeath has been singularly successful with younger children. They have left Bolobo to the regret of the missionaries of the B.M.S., of other Societies, and of the Home Committee. Good wishes will follow them to Cape Town, where Mr. MacBeath has undertaken the temporary pastorate of Observatory Church.

* * * *

KILMARNOCK church circulated 26 *Missionary Heralds* monthly. It was decided recently to make a big push for new subscribers. The result is that the circulation was increased to 120 copies monthly. We thank the friends in this church for this effort. We commend their example to other churches. Missionary news is good news. Give your church members the chance of reading it.

The Trade Manager, Carey Press, 19, Furnival Street, Holborn, London, E.C.4., will gladly send a parcel of specimen copies to any magazine secretary who applies for them with a view to securing new subscribers.

* * * *

In Labours Abundant

WOMEN'S work in Dacca has made great progress. Mrs. Northfield and her Indian colleague accompanied by Bible women are calling at Hindu and Moslem houses and are visiting Hindu friends in places where there is a real desire for the Gospel. Semi-public meetings are held in various institutions. The Rescue Home is still going strong. This latter work is maintained by local support.

Work among men is restricted by reductions in travelling allowances which make village visitation difficult. Yet the opportunities are not less than before. I am momentarily expecting a deacons' meeting to discuss the baptism of the wife of a Moslem convert who lives at the extreme end of the district, where travelling is very difficult owing to the absence of roads and the prevalence of floods, especially at this time of the year. Both husband and wife suffer much persecution.

Now the crowds have gathered and I must close.

H. D. NORTHFIELD

* * * *

A Missionary's Job

"I TAKE at least eight services each week—six ward services, the united intercession service in the Anglican chapel every Monday morning, my weekly Bible Class, and a service at either the leper hospital or the south suburban church. In addition there are seven lectures and three

laboratories. But the best part is the intercourse with the students in their rooms where we often have groups of from seven to ten in one man's room and individual chats with many. Three of my class are asking for baptism. Many hospital patients are declaring themselves as Christians, too.

"My wife takes three ward services each week, does two hours' ward visiting each day, two choir practices, besides visiting in the homes. She also plays at my Bible class and at the glee club for students."

* * * *

When the "All Clear" Sounds

MISSIONARY boxes are being put to new uses. We hear of friends who are putting a penny in their boxes every time the "all clear" sounds, and of others who do so after every quiet night. These are expressions of gratitude to God for new mercies.

* * * *

A MAGAZINE of a church in the London area recently contained a paragraph which runs: "We have, say, 300 members—a low estimate, it is really 400 including all absentees. The "all clear" has sounded more than 400 times. 300 times 400 is 120,000. 120,000 pence is £500. Is that right?" The editor adds, "Is an 'all clear' worth a penny?"

* * * *

Carey Hall

THE note of thankfulness predominates in the latest report of Carey Hall, for the college has been able, in the midst of difficulties, to maintain its normal work, its numbers have not been greatly reduced, and its standard of work has been kept up. For a great part of the year students of the C.M.S. Women's College occupied part of the premises with happy results in fellowship and in interdenominational understanding. Of the average of twenty Free Church students in residence, six were of the B.M.S., eight of the L.M.S., two of the English Presbyterian Mission, besides three from other communions. Miss Southwell has resigned after nineteen years' service as domestic bursar, amid the good wishes for her future of all associated with her.

* * * *

In Place of a Sale

SIXTY-FIVE years ago, Miss Landels, sister of the Rev. John Landels, then minister of Whytes Causeway Church, Kirkcaldy, formed a Ladies' Missionary Working Party. An Annual Sale of Work for the B.M.S. has been held without a break ever since, and for several years a supplemental sale has been organised. This winter it was thought to be inadvisable to hold the sale because of war conditions and a Gift Day was arranged in its place. Each member received an appeal signed by the minister, Dr. R. J. Smithson, and the secretary, Mr. J. J. Ross. The deacons undertook to call twice on every home represented in the membership, first to leave an envelope for each member and second to collect the envelopes and their contents. The result was a total contribution of £118 14s. 7d., which exceeded the figure of the previous year.

* * * *

Determination

THE foregoing effort is typical of what many churches are doing. Checked in one direction, they are breaking out in new directions in their concern that the B.M.S. shall not suffer. This is true of churches in distressed and straitened areas as well as those in others. Reports tell of determination on the part of many churches and individual friends that their B.M.S. contributions shall show no decline, but rather an advance. For there is a recognition that the gospel which the Society exists to proclaim is the one sure hope for mankind and that its reach must be extended in these grim days.

* * * *

THE oldest Baptist Church in India—Johnnagore, Serampore—has made a gift of £3 to the B.M.S. This action was prompted by the receipt of news of the bombing of the Mission House.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—Anonymous, 10s.; Anonymous Christmas Thank-offering, 10s. 6d.; Anonymous, a member of the Baptist Church, Southfields Road, Middlesbrough, 10s.; D. E. F., Cardiff, £1 10s.; K. F. W., Dumbarton, £1 5s.;

Medical Fund:—"Miriam," £2; Mr. H. S. Webster, 2s. 6d.

Deficit Fund:—"M. S.," 5s.

Departure

10th January, Nurse F. G. Cann, for Dholpur.

Births

To Dr. and Mrs. J. G. Jones, of Bolobo, a daughter.
27th October, 1940, at Choutsun, to Dr. and Mrs. Ronald J. Still, a daughter, Catherine.

Deaths

13th January, at Weston-super-Mare, Rev. T. Hancocks, Honorary Member of the Committee.
29th January, at Ferndown, Dorset, Mrs. Forsyth, widow of the Rev. R. C. Forsyth, formerly of Shantung, China.

A JUBILEE IN CHINA—page 32

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

APRIL, 1941
Volume 123
Price: TWOPENCE

SWINGING DOORS

CHRISTIAN WOMEN AT BAMNI KHERA, INDIA

THERE was a time when the prayers of Christian people were burdened with petitions that lands closed to the gospel might be opened so that the missionary could enter with the message. Those prayers were answered, for a period came when practically the whole world was made accessible to the missionary who might go freely where and how he pleased. The Christian churches of the west were presented with unprecedented opportunities. It looked as if everything was set for a sweeping advance in which the obstacles were removed.

Recent years have shown, however, that open doors may be swinging doors. In land after land, where once the missionary could work almost unhindered, restrictions have been imposed which hamper and fetter his work. Forms of government which have taken control, make for the throttling of Christian effort. Missionaries have been expelled from some countries and from parts of others. Elsewhere, the very success of Christian missions has led to strong counter attacks by the guardians of other faiths.

Such processes may be extended and strengthened in the future. No one can foresee or foretell what kind of a world will emerge after the present war, or what regulations may be introduced for the government of peoples among whom missionaries have worked. At present we can only hope and pray and work that even greater freedom may be granted to those who are commissioned to preach the gospel to every creature.

In any case, it is ours to use to the full the opportunities which are before us now, and to discharge to the limit the obligations that rest upon us. The gospel is still to be proclaimed in every land. Every man, whoever he may be and wherever he may live, has a right to hear that gospel. And every man needs it desperately. We need the same sense of urgency that animated our Lord when He said, *I must work the works of Him that sent Me while it is day, for the night cometh when no man can work.* H. L. H.

THE JUBILEE OF OUR SHENSI MISSION

By E. W. BURT, M.A.

It is fifty years since B.M.S. missionaries first entered the north-western province of Shensi, China, to claim it in the Name of Christ. Mr. Burt, who has been associated with our China Mission for nearly the whole of this period, recalls the romantic beginnings in Shensi.

THE story of the beginning of B.M.S. work in Shensi is one of the thrilling romances of modern missions. It has been fully told in an interesting pamphlet by one of the founders of the mission, the Rev. A. G. Shorrock, called *Shensi in Sunshine and Shade*, but for the present generation of readers it may be well to recall its salient features. Shensi had been swept by four successive waves of disaster, which had turned its fair regions into depopulated wastes. These calamities were the Taiping and Mohammedan Rebellions, the Great Famine of 1877–8, and what is known as the Rebellion of Wolves, when multitudes of these famished animals came down from the hills and ravaged the plains.

To meet the depopulation caused by these calamities, the rulers encouraged the immigration of people from the congested provinces in the east, and provided land and houses and remitted taxes to induce newcomers to settle. Among the immigrants were thousands from Shantung who eagerly availed themselves of new openings in the west. For years the roads that led westwards were crowded with homeless refugees on the march. Whole families joined the great exodus, with their few worldly possessions piled high on wheelbarrows, on which also were perched the aged grandmothers and young children, whilst the able-bodied men and boys strode alongside. It was a heart-breaking sight, for these young people clung to their homes with passionate love, and nothing but the pressure of starvation could impel them to set out on this long march into the unknown. The journey was over 800 miles. It took two months to accomplish and many fell exhausted by the way, long before the goal was reached.

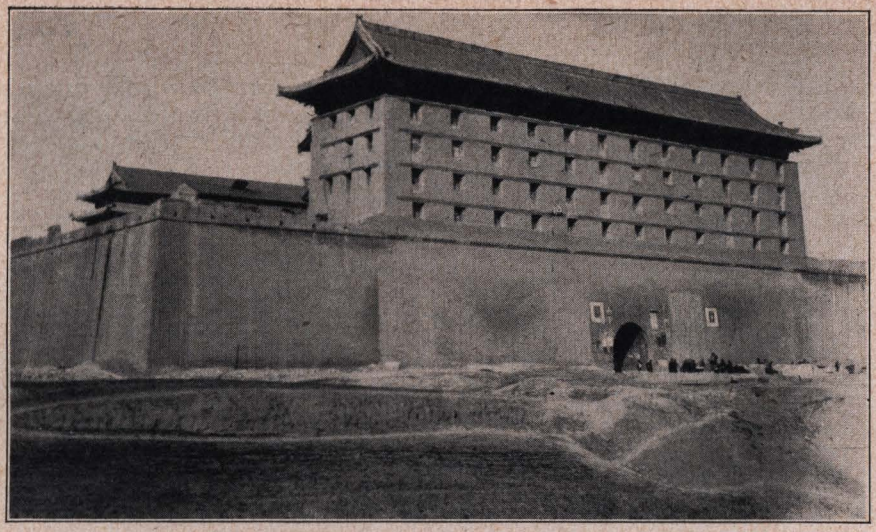
BUT God moves in a mysterious way and often brings good out of evil. For among these exiles were some forty Christians from the Shantung Church. On their arrival in Shensi, these sent back an urgent appeal for missionaries to come over and help them. The appeal met with immediate response, and, after a preliminary visit in 1890, Mr. Shorrock and Mr. and Mrs. Moir Duncan were separated for the new work and were shortly afterwards joined by Mr. and Mrs. Evan Morgan.

Such was the romantic origin of the Shensi Mission. It arose from the call of the Chinese themselves. It was closely linked to Shantung, for at first the majority of the church members in Shensi consisted of Shantung settlers, and one of their first Chinese pastors came from Shantung. It owed its first missionaries to Shansi. Thus, from the first, the three provinces were closely bound to one another by common ties and interests.

To the lasting honour of these Shantung immigrants it should be recorded that their very first concern was the erection of a meeting-house where they could worship God. It was all very primitive and simple. Each worshipper brought his or her own seat, or just squatted on the bare ground, but their poverty did not deter them from attending Sunday school and church service. At that time, some of these folk had no houses of their own, but lived as best they could in deserted temples. Yet they gladly contributed labour for the building of God's house, which was their first consideration.

For some time the missionaries resided in native houses in Fuyintsun, which is the Chinese equivalent of "Gospel Village," and is, as far as I know, the one and only wholly Christian village in China. The Christians built it themselves, and only those who conformed to Christian principles were allowed to have part or lot in it. The chapel took the place of the usual temple in the centre of the village, school buildings sprang up, and the first girls' school in our China Mission was opened by Mrs. Moir Duncan.

From that day until this, through many vicissitudes, the Shensi Church has gone from strength to strength and the venture of faith on the part of these early settlers has been gloriously fulfilled.



SIANFU: EAST GATE IN CITY WALL

THE LEAVEN IS WORKING

WOMEN—AND THE CHURCH AT DINAJPUR

By MORFUDD EDWARDS

THE parish of Dinajpur in Bengal holds a million and a half people. The Protestant Church has five Baptist missionaries and nearly fourteen hundred members, and the Roman Catholic Church has twenty-nine missionaries. In this large parish there are nearly thirty Baptist churches among aboriginal, outcaste and low caste communities, some very small and very poor, others large but also poor.

During the last twenty years the Church has grown and developed enormously amongst the aborigines and outcastes, but it is still largely illiterate, especially amongst the women. In the outcaste community there is scarcely more than one in a hundred women who can read. On the other hand, one aboriginal tribe, the Mundas, has developed literacy during the last ten years until to-day quite half of the young women can read. The Santal women are largely illiterate, but one or two young women in some villages have had a little education at the B.M.S. school.

Spiritually the Church still awaits its baptism of fire for its purification, although it has been established now for over a hundred and forty years. The opportunities for evangelism have never been so many and so urgent as they are to-day. Thousands of aboriginal and outcaste people could be gathered into the Church, had the latter the vision and the power to evangelise.

But if we examine the Church fairly, we find it is composed of the poor and simple and ignorant. So many of its members and adherents have seen just a glimmer of light and are still only babes in the truth. The climate, so very hot in the summer, so steamily hot, too, in the rainy season, and so cold in the winter for under-nourished and poorly clad people, saps all the strength out of one.

The economic position of the people, too, is wretched. Ninety per cent. of the church members live on the border line of starvation with rice as their staple diet. Milk, eggs and meat are the extras they treat themselves to on the rare feast days and holidays. This economic problem is quite definitely the root of much of the weakness of the people, both physically, mentally and spiritually. The children attending our boarding schools are regularly and well fed, though simply. As a result their mental growth is quicker and better and their response to spiritual teaching is more keen than of those left at home.

The women of one section of the Church, out of the outcaste community of the north, are only just beginning to

realise vaguely that life consists not only in rearing and feeding a family, but in a capacity to live as Spirit-filled followers of Christ in the homes. That man is not only animal, but also spirit, is extremely difficult for many to realise. This reveals itself in many ways. We take Bible classes with the women of a church and tell them the simplest Gospel stories. These stories are told, not once, but many times, and in many forms, and illustrated with the clearest pictures obtainable. And we question our hearers, hoping to have the story told back to us after about the sixth telling of it. But they look blank and smile and shake their heads. They have forgotten. "Did you expect us to try and remember?" This may be depressing. For the teacher immediately concerned there is nothing more dispiriting than lack of response. In this service of the Kingdom and of the Church one has to learn to take the long view. The Kingdom grows like the leaven in the bread, which works quietly and without ostentation and noise. Until the leaven has had time to work, no change can be seen in the bread, but in time, and only "in the fullness of time," the change is noticeable. So if the Spirit is there in the Church there is bound to be growth, in time.

DOWN in the south of the district there has been an aboriginal church for many decades. In its infancy the women had been ignorant, backward and much despised. They, too, would have listened to the Bible stories and been contented to have gained nothing. But to-day the change is noticeable. The women of this church know by heart and can sing lyrical hymns, these being the Gospel stories and parables. They have their own women's meetings and Bible and reading classes taken by one of themselves. In one village church meeting nearly all the members read their Bibles and use their hymn books much as we do. They repeat the Lord's Prayer and Creed and at times the Ten Commandments during the church service. Recently a new mud and thatched church building was built in one of their villages. It is the pride of all the Mundas. The money was collected by themselves for material and labour, but there were countless hours spent on the interior of the building given voluntarily by the women. During certain seasons, when there is little farm work, women band themselves together and go into nearby hamlets to sing the Gospel stories to heathen neighbours. Others go to more backward churches and teach and help their sisters there. So the Spirit works.

THESE two pictures of the different stages in the Dinajpur churches are interesting. The babe, the youngest infant church, is so helpless and unresponsive, but potentially with all the possibilities of maturity with the guidance and help of the Spirit. And the older infant, the church of a few decades, not centuries like ours here, now finding its feet and learning independency.

I have illustrated the main point of this article by the growth in the women's section of the church. Their witness in the home and village has an immeasurable influence. True spiritual growth of a church can only develop when men and women are influenced.

Miss Pitman is serving the youngest infant church from the outcaste community of North Dinajpur. Her task is far from easy. The church is so helplesss and weak. The women folk are so very ignorant. She lives in a bamboo hut away from all social comforts and amenities and away from any of her own race. During the last few years the writer has been similarly placed for a certain period each year at a small town in South Dinajpur, one hundred miles from Miss Pitman. Midway between us is the town of Dinajpur, where Miss Rugg, Mr. Edmeades and Mr. Biswas, the three other missionaries, live in the B.M.S. houses.

Miss Rugg superintends the boarding school girls' hostels. From the churches of the district girls are sent, in small numbers, to be educated. We, of the district work, have come to depend on them, who are not only receiving a good education but are also being nurtured to be followers of our Lord, the Head of the Church. Each year many return home surrendered to God and baptized in His Name. These girls are influencing their mothers and sisters and are to-day the ones who are serving the Church and shedding abroad in their villages the Light of God's Love. The leaven is working. The kingdom of God is growing.

TOURING FOR CHRIST

By ELLEN MILLEDGE, Kibokolo, Portuguese West Africa

Kibokolo was first occupied in 1899. *The district is mountainous and travelling is hard. The people are primitive and do not yield easily to the gospel approach. But the Church is firmly established over a wide area.*

A FEW weeks ago Miss Cuff and I went out itinerating in one of our hilly districts. We were the first white women to visit this district. In some of the villages where we slept we were the first European visitors, so you can imagine the excitement among the people. This is a district where wheels are no use. No motor car or bicycle could get there, for it is up and down hill on narrow paths all the way. Each village is situated on top of a hill and separated from its neighbours by a steep hill and a stream in the valley. In the valley they grow their food. They have a plentiful supply of water and on top of the hills there are not many mosquitoes. All this makes for health, and so there were few sick folk in the villages.

CONGO GIRLS' SCHOOL OUT OF DOORS

The first day we walked for about six hours and were tired when we arrived at the little town where we were to spend the night. Next day we had another three hours' walk to the town where we were to spend the week-end. The native teacher lent us his house—mud walls and thatch roof, and not much room to spare when two camp beds had been put up. But we had our meals outside and our food was cooked camp-fashion on an open fire. The native deacons and teacher had planned our itinerary and arranged at which villages we were to sleep. We held services everywhere, looked out for the church members, listened to palavers of all sorts, and tried to encourage the Christians.

We arrived at another town on the appointed day, but hardly anyone came to greet us and, when our head man inquired about a house for us, he found none ready. So we decided to return to another town about half an hour away. The people were surprised, but did not attempt to stop us. The next morning we passed through it again. Once more no one greeted us, but while resting at the waterfall, there was a noise of voices and a crowd arrived. The chief of this town had come to ask our forgiveness. He realised that when the news got abroad to other towns he would "see shame," and I think he was afraid that we might mention the matter to the State officials in our district. We accepted his apologies and assured him we were not angry, but only sorry he was not ready to listen to the palavers of God. He implored us to forgive him and to hold a service in his town as we returned. When we arrived the congregation was waiting in the shade of a house. After the service the chief brought along a goat, which he offered us.

IN this district of about fifteen small towns we only have one native teacher. The towns are not very far apart, but it is not possible for one teacher to supervise the work. He has a day school in his own town and children from other towns near go there. On Sundays services are held in several towns if a preacher can be found, but there is a big need for at least one more teacher there.

Two Christian men are ready to be trained, but they have to pass a government examination in Portuguese first.

This teacher has a school of about eighty boys and girls of all ages. Some of the men and boys can read, but we only found one woman reader. She was taught at San Salvador station, but has since married and is living in this district. Four girls of my station group came from this district, and we hope that when they go back to their towns they will be able to help the teacher in school.

About two months ago twenty women came to day school and told me they wanted to learn to read so that they could have a hymn-book. They confessed they had not troubled to go to school when they were young, and none knew their letters. We decided to try and teach them if they came regularly. Some have come well, others have grown tired of trying, and others find it hard to learn. I wonder how many will accomplish their desire and be able to use a hymn-book in church? Maybe this will make a difference in their attitude to their children attending school, for so many mothers stand in the way of their daughters and keep them at work or to mind the baby.

We realise that in the home churches at this time it must be difficult to keep the missionary interest alive with so much trouble and anxiety close at hand. We are still holding the fort in your name in Congo and need your help. The need of these people for Christ is as great as ever, and we feel that it is our duty to carry on as fully as possible the work that has been entrusted to us.

A VILLAGE TEACHER

By RAYMOND E. HOLMES, M.B., B.S., M.R.C.S., L.R.C.P., D.T.M., Yakusu, Congo

IN a quick trip by car to visit some of our dispensaries, I found that rain had made the road to one of our farthest posts impassable. The visit being off, I returned on my way to stop for the Sunday at any village that seemed suitable. Thus I found myself at Yatulia, about ninety miles from Yakusu.

Here I found a little school-chapel made of sticks and mud, large enough to hold some twenty-five people. The teacher was a young man who, with his wife, proudly showed me their twin daughters, a rare achievement here. This teacher had been a boy in another village school some fifty miles away in another direction. He had been taught by one of our teachers from the Yakusu training school, and he knows how to read and write and do a little simple arithmetic. At a missionary's suggestion he agreed to come to this village, far away from his family, and to take the lead in preaching the gospel in Yatulia. I found that he is the only church member in the village. He shares a house with a friendly man and has built this school-chapel with the aid of some of the townsfolk. He has been here for three years at a salary of threepence a month! I talked with him about his work and his family. He told me how he longed to return to his own people, but that he felt that his duty was to stay on in this place where the work is so difficult.

He had little to report but failure. His children, as soon as they could read and write, all go off to the Catholic mission, and he said that he could not make any impression on the adults, but here he was faithfully witnessing in this difficult town.

It was a great joy to be able to stay a short while and encourage him. On the Sunday morning, we gathered some fifty persons in and around the school for the morning service. The singing was hardly tuneful, but it was hearty, and we had a very good service together. Afterwards I was able to get into conversation with the chief and elders of the village and received from them a promise of more encouragement for the teacher.

The great question that kept coming to my mind was: "Why does he do it?"

It is not for authority, for he has none. It is not for money, for who would do a thankless job like his for threepence a month?

I came to the only possible conclusion that, simple though his faith is, it must be a very real thing to support willingly such sacrifice.

I wonder if it rebukes any who read these lines, as it did me?

A DAY IN HOSPITAL

By FLORENCE G. CANN, S.R.N., Dholpur, India

OUR day begins with a meeting of the nurses and the sister for worship and prayer. Here we give thanks to God for His goodness to us, we worship Him who died for us, we seek to know God's will for us and we ask His blessing upon all that we shall attempt during the day. We go to our work from this gathering in our prayer room in the faith that God is with us.

We find that our patients are interested in this meeting. They ask us why we meet and sing. "To whom do you speak?" they question. They hear us remember them and their needs.

The work proceeds. The nurses are busy preparing for the visit of the doctor. The patients receive attention and treatment, and no difference is made between one caste and another. Presently a high caste Hindu woman is brought in, very ill and needing immediate treatment. The nurses get busy and she is made comfortable. Then an outcaste woman is admitted. She is laid on a bed similar to that of the high caste woman and she receives the same attention. This prompts more questions. "Who are you, that you treat all alike? Are you not afraid of being defiled?" This affords a splendid opportunity for us to witness to our faith and to tell the old, old story that God loves all people including the high caste and the outcaste.

Meanwhile there is a scene of busy activity in the Out-patients' Department. Women and babies are arriving in threes and fours. Soon the small waiting hall is full to overflowing. A short service is held. The woman evangelist is trying to teach the women "song stories" of Jesus. She reads the hymn to them, explains its meaning and then teaches it. The women have good memories and they learn quickly and remember. When the tunes catch on, these hymns are sung in their homes and their children can be heard singing them in the streets.

A woman brings her baby which is covered with sores, the result of the dirt and flies which are everywhere. The evangelist tells the woman why the baby is in this condition, shows her how to kill the flies and how to keep the baby clean. The woman goes away thinking and resolved to act on the advice given.

The evangelist spends the entire morning in this department. When there is a lull in the hospital, she is joined by the nurse, who may give a talk on hygiene in answer to the questions of the patients. These people provide many opportunities for telling the Good News in quiet ways.

Lunch time comes. We separate and the men come to visit their wives. The out-patient department is closed for a few hours.

At three o'clock we all meet on one of the hospital verandas—sister, evangelist and nurses—resembling a preacher and his choir. The relatives of the patients and a fair sprinkling of children sit around us. Many of the patients are present, too. It is the time for our ward service. We begin with a hymn and then the evangelist or a nurse will tell a Gospel story, bearing in mind all the time that we must speak in a way that these simple women will understand. Each story has to be prepared with great care so that its essential meaning will arrest the listeners. Then we sing another hymn, which, as far as possible, bears on the story that has just been told. We sing this hymn daily for a week, until we feel that some of the women, at least, have learnt it and can sing it in their own homes. In this way they are likely to remember the story connected with it.

PALWAL: VILLAGE CHRISTIAN FAMILIES
[Photo by Rev. D. N. C. Piper

Once more we separate for the evening's

duties. The evangelist continues her work. People often ask questions after this service, and so she remains to answer them. Then she goes on to the smaller wards, carrying the Good News with her, so that all the patients may hear it. Soon after four o'clock more out-patients arrive. Some come for the second time, and others for the first. Again the evangelist is there. So are the nurses, and these give talks about cleaning babies' eyes and daily baths.

The walls of the waiting room have pictures of Jesus upon them—Jesus at work, among children, walking through fields or healing the sick. These raise questions from the women. "Who is the Man?" "What is He doing?" "Why does He do it?" Here are other openings for talk and such questions are welcomed, and we sit down and help them with their difficulties. The explanations must be simple and linked to their understanding. How fine a thing it is for us when these dark faces light up with comprehension!

The nurses are taking an increasing part in the evangelistic work. They are taking their turns on alternate days with the ward service. We meet them in a preparation class when we discuss the best method of introducing the message to their hearers. We have to remember that we are speaking to Mohammedans, Hindus and outcastes and to appeal to them all. The nurses see that they cannot do this without help from God, and without prayer and preparation. So they are trying more and more to fit themselves for this work.

Will you help them, too? They need your prayers, gifts of good pictures and any other practical Bible teaching material.

THE FELLOWSHIP OF PRAYER

Let us pray:

FOR continuance in well-doing and for an increase in the spirit of sacrifice in the churches at home.

For the churches in India, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

For workers in lonely and difficult places, that they may know the companionship of Christ.

For Christians in China, that, amid their difficulties, they may be steadfast and may endure to the end.

Let us give thanks:

FOR the faith of Chinese Christians and of missionaries who first ventured into Shensi and established the work there.

For all native teacher-evangelists and other workers in all our fields.

For the existence and witness of small Christian communities in scattered villages.

For medical work with its demonstration of the gospel in action and its opportunities for evangelism.

ANNUAL ASSEMBLY, 1941

As far as can at present be arranged, the ANNUAL ASSEMBLY will meet in LONDON and, except where stated, all meetings will be held in the CITY TEMPLE. The following are the meetings in which the B.M.S. is directly concerned :—

Monday, April 28th. 6.0 p.m.

JOINT MEETING OF THE BAPTIST UNION AND THE BAPTIST MISSIONARY SOCIETY.

Tuesday, April 29th. 2.15 p.m.

ANNUAL MEMBERS' MEETING. Bloomsbury Central Church.

Tuesday, April 29th. 6.0 p.m.

JOINT MEETING OF THE BAPTIST UNION AND THE BAPTIST MISSIONARY SOCIETY.

Wednesday, April 30th. 11.30 a.m.

PUBLIC SERVICE. BAPTIST MISSIONARY SOCIETY.

Wednesday, April 30th. 6.0 p.m.

JOINT YOUNG PEOPLE'S MEETING.

For fuller particulars, see later announcements.

WINTER CLOTHES AND MANLY FACES, TAIYUANFU, CHINA
[Photo by Miss E. Pentelow

FROM ALL QUARTERS

"*THE Church must be missionary if it is to be true to the New Testament. So if the Church is missionary in a new and more vigorous way to-day, it is significant of a notable vitality.*"

* * * *

In Peril on the Sea

WE record, with thankfulness to God, that two of our missionaries escaped unharmed when the vessel on which they had set out on their return to Congo after furlough was mined. They and their luggage were safely landed and they report themselves unharmed and undismayed. Their chief concern was about the possibility of setting out again at the earliest moment.

* * * *

MRS. (Dr.) C. B. YOUNG, who has recently returned with her husband to this country after twenty-four years' service in India, was among the recipients of the C.B.E. in the recent honours' list.

* * * *

THE REV. W. B. FRAME who served in the Congo Mission for forty-one years, until his retirement in 1937, has received the honorary award of Chevalier de l'Ordre de la Couronne from the Belgian Government.

* * * *

"AFTER the service last Sunday evening, when the missionary deputation was with us, an elderly man said to our missionary secretary: 'If you are any money short on last year's total of B.M.S. contributions, I will make it up.' We were £3 18s. behind. He gave £4. This man has been managing to live on 18s. a week for some years. He is a retired railway worker and has only been working again since Christmas. Isn't this the real spirit?"

* * * *

Advance in Shensi

THE B.M.S. Inter-Provincial Council in China has resolved upon renewed occupation of Wēinan County, to the east of Sianfu, and this has been endorsed by the Shensi Conference. The arrival of new recruits to the missionary staff in Shensi makes it possible for an experienced missionary and his wife to go forward to this centre, which is set in the midst of a thickly populated and industrialised district. It is intended to rent and equip a Chinese house as a residence for the missionary couple and to use it as a centre for pioneering evangelism.

* * * *

Activity at Thysville

"NOW I am at Thysville again. It is very different here from Wathen, where we were right away from other Europeans and 35 miles from the railway. Thysville is a railway and administrative centre, with workshops and bureaux, and a considerable European population. We have a butcher-cum-baker, too. The town is built on top of a plateau overlooking an extensive plain, and can be quite chilly, with heavy mists in the morning. I am chiefly busy with the school here as I was at Wathen, but I miss the boarding school life—we have just a small group of boy boarders. There is a big day school

here in which I help. It is in the form of an open courtyard with class-rooms on four sides, and has a magnificent view over the valley below. In the morning we have a boys' school of nearly 400 ; I take the senior section from which boys will be chosen to go to Wathen. A senior man from Wathen area takes the top class, and the other two classes are under two boys from the pupil teachers' class at Wathen. In the afternoon we have a girls' school with about 130–150, ranging from tiny tots to some really big girls. With these we have another group of about 60 very small boys, who cannot read and for whom there is not room in the morning school."

KATHLEEN M. BRAIN.

Bishnupur Union Boys' School

NINETEEN boys sat for the 1940 matriculation examination and sixteen passed ; three in the first division, two in the second, and eleven in the third. Several distinctions were gained. The School has received another gratifying official report after a visit from the Additional Inspector of Schools.

* * * *

THE Norwegian Government has made a contribution of £50,000 to help Norwegian Missions overseas. This will bring relief to hard pressed workers. Norwegian missionaries are at work in China, India, Madagascar and Africa.

BOOK NOTICE

The Chinese Sages and the Golden Rule, By H. H. Rowley, M.A., D.D., B.Litt. 34 pp. Paper. University Press, 8–10, Wright Street, Manchester. 1s. 6d. net.

CHRIST said : "Do unto others as ye would that men should do to you." Confucius used more negative ways of expression, for example : "What you do not want done to yourself, do not do to others." Laotzu is reported to have said : "Recompense injury with kindness ;" while another great Chinese Sage, Motzu, exhorted men to love others as they loved themselves.

The comparative study of this and kindred teaching has its own interest, but presented by Dr. Rowley in this brochure, it becomes positively fascinating. His clear-cut logic, his judicious use of numerous literary sources, the fairness with which he presents his argument and its orderly advance to the convincing conclusion that "Jesus Christ is Lord" in this as in all other spheres, makes the reading a delight.

Those who desire a comprehensive study of this great subject, in compact and readable form, cannot do better than get this booklet.

H. R. W.

WAR-TIME QUEST

Thank You !

"THANK you for the *War-time Quest.* Though it is a pity that publications cannot be kept up to normal in these times, it is good that it has been found possible to carry on with the *Quest* in some form. It is a great magazine for young people and I find it very interesting and instructive."

It was estimated that an edition of 5,000 copies of the January *War-Time Quest* would meet the demand. But double that number had to be printed. The April number is now ready. The yearly subscription is sixpence.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—A Thank Offering to God, "Dumbarton," £3 ; Mr. J. G. Cole, in memory of Mr. A. W. Payne, £1 ; "M. L.," Worcester, a Thank Offering, £1 ; "Twenty-one," a Thank Offering for happy memories of St. Audries, 1939, 10s.

Medical Fund :—"A. L. H.," February 14th, for Birthday Scheme Fund, 2s. ; "D. M.," £2 (work at the Moorshead Memorial Hospital, 10s.).

Deficit Fund :—P. M. L., 10s.

LEGACIES

THE following legacies have been received during recent months :—

			£	s.	d.
1940					
Dec. 20	Mr. J. T. Bell	- -	50	0	0
30	Miss M. G. Payne	-	25	0	0
30	Miss F. Thompson	-	100	0	0
1941					
Jan. 31	Miss E. G. Valle	- -	5	0	0
15	Mr. W. Jenkyn Brown	-	14	4	4
22	Mrs. A. C. Lawson	-	500	0	0
22	Mrs. A. C. Lawson (Women's Work)	-	200	0	0
27	Miss F. E. Pitt	- -	18	0	0
27	Miss F. E. Pitt (Medical Work)	- - -	18	0	0
24	Mrs. M. A. White	- -	900	0	0
24	Professor R. I. Aaron	-	40	0	0
Feb. 7	Mr. J. A. Attenborough		50	0	0

Departures

6th February, Miss M. Starke, for Rangamati.
15th February, Rev. H. W. Carter, B.Sc., for Lungleh.

Deaths

5th February, at Meifod, Montgomeryshire, Mrs. J. G. Kerry, formerly of Bengal, aged 82 years.
20th February, at Bridge of Weir, Dr. William Wilson, formerly of Congo.

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

MAY, 1941
Volume 123
Price: TWOPENC

AN ATMOSPHERE OF PRAYER

A WOMAN OF KASHMIR, INDIA

OUR Society was born in an atmosphere of prayer. There had been spiritual drought in the churches, and conversions were few. In their extremity the churches turned to God, "Wilt Thou not revive us again?" The windows of heaven were opened, life giving rains descended, and the churches received a world vision.

Atmosphere.—It is with us all the time, it is all pervasive; we are surrounded by it, wrapped in it. So it was with our Society's founders in their prayer life. It was not something they indulged in two or three minutes per day. It was part of themselves, they lived in its genial warmth, and their world became a borderland of heaven.

An Atmosphere of Prayer.—We are approaching the 149th milestone. Throughout the years prayer has been offered without ceasing. At home and abroad, in the crowded city, in the lonely mission station, there have been sanctuaries of midnight prayer, where, following the example of the Master who retired to the tranquil heights above Galilee, our Society's helpers have poured out their souls. The years are studded with God's gracious responses. India—Jamaica—China—Congo—they stand out, mighty links in this chain of answered prayer. And God answers to-day. Twelve months ago the financial situation gave concern. Prayer was offered. What was the will of God for the B.M.S.? Mr. Taylor was moved to write to our Baptist brethren of the States. "In the event of emergency, will you grant us a loan?" God wonderfully inspired their reply. "A loan," they said, "what is a loan between those who are trustees of God's resources?" So they placed an alabaster gift on His altar.

An Atmosphere of Prayer.—Quite frankly, are we living in this atmosphere? Are we so hurried, so hot, so absorbed with the routine of things, that we have no time to tend the lamps of prayer and receive the refreshing, renewing energies of God? The prayer atmosphere will make all the difference to our Society in this 149th year, for prayer is basal to the Kingdom. My brethren and sisters, what are you doing about it?

SEYMOUR J. PRICE

BREAD UPON THE WATERS

By JAMES CROSS, Udayagiri, India

The B.M.S. mission to the primitive peoples of the Kond Hills, Orissa, is one of the most progressive of present day efforts in India. Mr. Cross, who was appointed to India in 1929, *has spent most of his time among these people.*

NEARLY forty years ago three missionaries made a journey by cycle and bullock cart into the fever-ridden and, at that time, little known tracts of the Kond Hills in the province of Orissa. On reaching Balliguda, forty-two miles to the west of Udayagiri, they were so exhausted that they literally dropped from their cycles and fell fast asleep on the bare cement floor of the Government rest shed which had been placed at their disposal by a kindly resident officer. Their exhaustion can be understood when it is remembered that, in addition to a fifty miles' cycle run from the top of the ghat on a very indifferent Indian road, up and down hill, they had also helped to push a cart containing their belongings up 2,000 feet of exposed mountainside in the fury of a tropical thunderstorm. Wet and shivering though they were, they pressed on to avoid, if possible, a night on these cruel, rain-lashed heights, without the least vestige of shelter in the haunts of tiger, leopard and bear, and in the midst of danger from snakes and a thousand and one other perils.

They toured the villages and market places in their new surroundings for a month, preaching the Good News and selling Gospels. Then they were obliged to return to their stations on the plains with hardly anything to show as the result of their labours except, perhaps, that each had lost about a stone in weight. Yet to them it was, in their own words, "Just another day's work for Jesus." Years later one of them, in telling me about this experience, said: "Who can tell what harvest there will yet be?" What stuff these early pioneers were made of!

SINCE those far-off days, other missionaries went and settled in these hills, men and women of the same breed who ventured and dared because they were sure of God. Many times in recent years, as I have travelled these very roads with Mr. Evans, my heart has been moved as I have listened to the tales of assaults and conquests made in Christ's name in these habitations of cruelty and darkness. Through the years the story has been told of how He came "to bring life and immortality to light." But it was a long and slow conquest. The bread had been cast unsparingly upon the waters. Now we are seeing its return.

A few years ago the Kond Hills District Church Union felt the urge to locate an evangelist in the Balliguda area, but were deterred through lack of funds. Within the last four years, the whole of this area has been opened up, four churches and one school have been established and the work is advancing with rapid strides. All the money needed for the support of these churches and for their four evangelists and the teacher is given by the Kond Christians.

For a time we were unable to meet the challenge of the hour, but our extremity was God's opportunity. How slow we are to realise our utter dependence on Him! When He opens a door He means it to be entered, *always*. If our faith were the victory, our very difficulties would be but doors of discovery to all His boundless wonders of grace. God was, for this very hour, preparing His "Moses," not in the desert solitudes, but in the boisterous, happy atmosphere of a Kond Hills Middle School.

SHOTRUGHONO had been a scholar in our school at Gudripori. Like all healthy boys, he had been a pretty lively character, but with his growth in stature, there came a real growth in grace. He became a teacher in Government employ and later, in the providence and purpose of God, he was transferred to far off Balliguda. Probably this appointment was not much to his taste, for it was remote from his village home. Moreover, tigers took such heavy toll of human life in that area, that people never dared to venture out after sunset. They slept in peace only when their homes were surrounded by heavy stockades, for silent death was always on the prowl. But, like Paul, to him and to us, these things "fell out rather to the furtherance of the

A PICTURE OF HAPPINESS

Gospel." By his consistent life and Christian witness, Shotrughono became Balliguda's first evangelist. He also built a house there for a preacher and gave it to the Union, thus challenging our faith to send a preacher to settle there. He is himself an able and acceptable preacher and, through his persistent witness for his Master, a Church was soon established in Balliguda. One of his converts, a Government school teacher, began to preach in a village called Kurtimghoro, thirteen miles southwards into the jungle. There, too, another Church has been born within the last three years.

THIS tale would not be complete without telling of Gojopoti, another Christian teacher in Government service. He was placed in the government school at Barokhoma, eight miles north-west of Balliguda. In this large village we now have the best and biggest church in the Balliguda field. This is due, with the blessing of God, to the witness of Gojopoti. Like Shotrughono, Gojopoti began to preach the Gospel in the evenings. His witness bore speedy fruit. Before long we had the joy of baptising forty converts whose faces had turned towards the light.

This work was so singularly blessed that persecution soon set in. Gojopoti was falsely accused of neglecting his school teaching in order that he might win converts to the Christian faith. The official in charge, a bigoted Brahmin, gave orders that he was to be punished by being transferred to another school nineteen miles distant, from which it would be impossible to continue his work in Barokhoma. Even this turned to the advantage of the Gospel, for Gojopoti commenced and continued to bear his testimony in his new surroundings and we now have an evangelist and his wife stationed there. So, once again, " He maketh even the wrath of man to praise Him."

F. W. Jarry was one of the gallant three pioneers who made that heroic journey nearly forty years ago. He laboured long and successfully for Christ in this West Orissa field and before he recently passed to his reward, he had the joy of learning of these more recent extensions. " The harvest is plenteous " and " the fields are white," not only in ancient Samaria, but in the village homes of the Kond Hills to-day. " Pray ye therefore."

REV. G. R. R. CAMERON

MR. CAMERON, who died in Vancouver on February 24th, in his eighty-third year, was among the Congo pioneers. He laboured in several Lower Congo station areas, and will be chiefly remembered as the founder of the Silver Jubilee work at Mabaya. He also made notable contributions to Bible translation and Christian Literature.

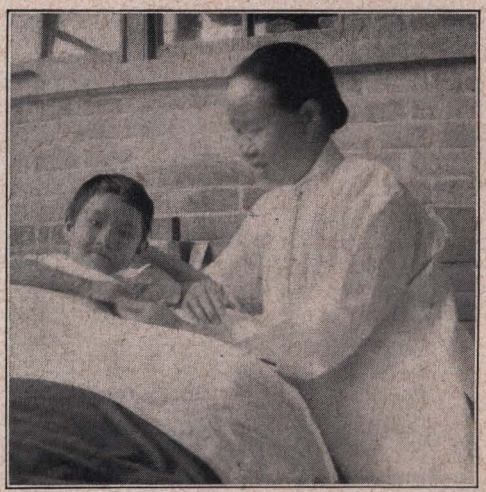
SIAN HOSPITAL CALLING

By RUTH M. TAIT, M.B., Ch.B., Sianfu, China

The Jenkins-Robertson Memorial Hospital in Sianfu is a reminder of two pioneer doctors in Shensi who gave their lives in the service of Christ nearly thirty years ago. The work they and others started has been continued without a break and is exercising a wide ministry to-day.

AS Mrs. A. entered the gate of the Hospital she wondered if what she had heard of the skill of the mission doctors could indeed be true, and would they be able to help her? Both she and her husband were educated Chinese. The latter was a bank official from a neighbouring province, stationed for the time being in Sian. The mission doctor found she had hip-joint disease and advised admission to hospital.

She came and stayed several months. They proved happy months for her, as during that time her health improved and she became a Christian. The services in the ward, talks with different members of the staff, reading her newly-acquired Testament—all contributed, under the blessing of the Holy Spirit, to bringing her to Christ.



HOSPITAL EVANGELIST AND PATIENT

While in hospital, Mrs. A. took a great interest in other patients, and especially in a little unwanted girl of two, who had been brought to us. When at last she reached the stage at which treatment could be carried out at home, she left us and took with her the little waif whom she legally adopted.

In the months that followed, it was a pleasure to visit her and see how she not only gained in physical strength (for she gradually began to walk again), but also how she grew in the knowledge of the things of God. She had, however, one great sorrow—her husband did not become a Christian. And so it came about that, because his wife had no children, he one day brought another wife into the home. Like many another Chinese woman, Mrs. A. had to make the best of things. Fortunately, the newcomer proved a docile young woman, and the senior wife remained in charge of the household.

Their first child of this second marriage was a daughter, but later the long hoped for son was born. Mrs. A. looked after the children as if they had been her own and brought them up most carefully. Shortly before the outbreak of the Sino-Japanese War, Mr. A. fell ill and died, leaving the family ill-provided for. As the younger wife soon left home to do war-work, Mrs. A. took full charge of the two children and also of the adopted girl, now in her teens and able to help in many ways.

When Sian began to be heavily bombed, she decided to go to a quiet place in the neighbouring province of Kansu and, very regretfully, I had to say good-bye to my friend of many years' standing. Wherever she settles, I am certain she will be a blessing to many.

IN the recent air-raids our hospital, situated on a busy street in the city, was so damaged that we had to move to the Mission High School, a mile distant from the old building. We asked ourselves whether this move to a new site, far from centre or convenience, would affect the work adversely. Any fear that this might be so was, however, very soon dispelled, for patients came as before, and in a few months the city authorities made a fine new road to the new hospital gate. Officials coming as patients or

visitors had found the old road inches deep in dust or mud (according to the weather), and too terrible for their cars and rickshaws, and so they took action!

School dormitories were made into wards, lecture rooms into operating theatres, dispensary, laboratory, etc., and the spirit of service of the old hospital now pervades these new buildings. Patients may not have all the comfort that could be provided in the old building, but in spite of the exigencies of war, they still have a great deal, and gospel preaching goes on as formerly. Homes in the city are constantly being opened to us to visit and continue the teaching begun in the wards, and we are still invited to villages where former patients live.

Last spring a woman came a long distance for a major surgical operation. For months previously she had taken opium to relieve her pain and had first to break off the taking of the drug. This was not easy for her, but she co-operated splendidly, and a little later was able to undergo a successful operation. She became interested in the gospel, confessed her belief in Christ and returned to her family, eager to tell them what she had learned in hospital. As a Scandinavian Mission worked in the district from which she came, her name was sent to the missionary-in-charge with a request that she might be further helped in the Christian life.

MEI LI, aged fifteen, but looking years older through pain, also found health and happiness in the ward. Her father, unable to afford a cart, had brought her on a barrow the fifty miles over difficult roads from their village to Sian. Through lack of treatment she was very deformed. Her legs were bent at the knees so that she could not stand, and her fingers were crooked and practically useless. Her family was too poor to pay for her in hospital, but she received everything she needed to make her better, and stayed with us for two months.

She left able to walk with two sticks, which she could later dispense with, and to her great delight she could sew once again. Suffering had made her a thoughtful young patient and the story of the love of Jesus found in her a ready listener, and later a believer. She returned to her poor home to help with her younger brothers and sisters, and ready to teach them all she had learned in hospital.

And so it happens where suffering is so great and often so patiently borne amongst the women of China, the mission hospital is able to bring joy and healing and the salvation of God to not a few. Yes, medical mission work is indeed worthwhile.

HERE AND THERE AMONG THE GIRLS

By MARJORIE C. SMITH, Bolobo, Congo

Miss Smith is in her first term of service at Bolobo. She writes with the freshness of youth about her important work.

IT is nearly the end of term and the girls' school is busy with examinations. The top class is doing arithmetic, and here the barefooted African schoolgirl has the advantage over her European sister, for toes as well as fingers can be useful aids to difficult addition sums. Besa, twisting a gaudy but faded scarf around her halo of tiny plaits, smiles up at me reassuringly, as if to say, "Don't worry about me, I remember quite well how to multiply francs and centimes." (Alas, it was false optimism, as results proved!) Other classes are reading, writing out a Bible story, or puzzling over the intricacies of dictation.

This term we have prepared reports on each girl's work and conduct, and we hope by this means to stimulate the interest of some parents who seem to be quite indifferent to our work. A girl may be making quite good progress, when she is sent down to Kinshasa for three months, or she may go off to a fishing camp. When she returns she is often difficult to manage, and far behind with her school work. Some children are sent to the kindergarten school, and from there they pass

into the big schools. Others begin very much later, whenever they feel the desire to learn. For these reasons no age grouping is possible, and some of the biggest girls in the school are found in the lower classes.

CONGO GIRLS AT SCHOOL

The almost inevitable question of childhood days at home, "What are you going to be when you grow up?" does not occur to the African mind. The Congo native knows but one career for girls—marriage. There has not yet emerged in Congo, as in India, even a small group of educated women who desire to devote their time and energy to helping their less fortunate sisters. The average age of marriage is between fourteen and eighteen, which means that we cannot give our teachers a very extensive training, as they do not stay with us long. The lower classes concentrate on the three R's, but the top classes receive simple lessons in mothercraft and sewing. Those to whom "1066 and all that" was a nightmare would find this land a paradise. There are no history books! From time to time, however, we have a series of talks on *Notable African Women*, from the excellent book by Miss Gollock, and hygiene talks, fairy stories and stories of other lands. Bible stories, singing, games and repetition complete our programme.

No school is held in the mornings, as that is the time when all African women work in their gardens. They come back with baskets piled high with cassava roots, which are steeped in the river, kneaded, and boiled into a solid lump, like stiff grey tapioca pudding. This is their staple diet. The boarding school girls have their gardens, too, as it is not our purpose to unfit them for the ordinary life in the village. Our aim is to train up a new generation of girls with minds alert and hearts prepared to receive the word of God. Although not a great proportion of our schoolgirls are inquirers, a number of inquirers have passed through our school, and these are better fitted to become leaders in the faith than those to whom the New Testament is a comparatively closed book through lack of ability to read.

AROUND OUR DISTRICT

By MARY C. NEWBERY, Upoto, Upper Congo

Upoto station was founded in 1890. *Its influence extends far inland on both sides of the Congo. Mrs. Newbury served for two years with the Regions Beyond Missionary Union before her marriage in 1928.*

WE have just returned from an itineration of about five weeks, during which we visited over fifty villages in the South-West of our district.

The coming of the missionaries to any of these villages is an event in the lives of the people. They crowd around, children and grown-ups alike, peering in at the windows and doors, interested in everything, and we must make up our minds to say "Farewell" to privacy whilst on the road. The teacher and his scholars have been busy and line up on our arrival in soldierly fashion to greet us. The big drum is beaten to call the people to the House of God.

These village churches are built in native style and materials and look quite artistic with their thatched roofs, whitewashed walls and log seats. We get large congregations wherever we go, but I am afraid many of the folk just come out of curiosity to see the strange white folk. On account of this the message must be given simply and clearly for the sake of those who are not familiar with the Gospel Story. At the close of the service we see all the church members. These

interviews are not always pleasant and many are the problems which confront us. Some started well but have now returned to the old life and customs. No wonder that after some hours of such interviews one feels discouraged. Still there are many compensations, for there are many faithful ones whose lives testify to the transforming power of the Gospel.

IN most villages seekers have been under instruction, and when we arrive these are brought forward for examination. Some of the old folk are not able to answer as intelligently as the younger ones, but are sure of what Christ's sacrifice has accomplished for them. It is interesting to note how frequently God speaks to these primitive people in dreams. One elderly man said that during a very serious illness God appeared to him telling him to pray for healing; then, when healed, to go to the teacher and learn more about Him. This he did and his recovery was a marvel to all who knew him. For a long time he was an earnest inquirer and great was his joy when he was baptized and joined us in his first communion service.

When a few villages have been visited in this way, many of the church members and the candidates for baptism are called together in a central village. In nine such centres we held communion services and in seven we had baptismal services also. At the latter, held in the forest creeks, large crowds invariably gathered.

Perhaps the finest experience of the whole trip was to meet with the native Christians around the Lord's Table. In these services backsliders were restored and new members were admitted to fellowship. Altogether 356 people participated and to many of them it was the only communion service of the whole year.

There is no space to tell of the fifty schools with their potentialities or of the individual talks with heathen people. How we long for a larger staff so that we may be able to deal adequately with the opportunities of our vast district!

THREE SCORE YEARS AND TEN

ON April 3rd, 1941, the Woman's American Baptist Foreign Mission Society celebrated its 70th anniversary.

In 1861, Mrs. Mason, wife of a Baptist missionary in Burma, while home on furlough, called together women of many denominations in America to form the Women's Union Missionary Society. On February 28th, 1871, a group of eleven Baptist women sent out a circular to all pastors in the Boston Associations "inviting all ladies who are interested in Foreign Missions to meet at 3 p.m. on Monday, April 3rd, to consider the forming of a general Woman's Missionary Society." Two hundred responded to this call and the Society was duly formed.

Single women were appointed, in the same year, to Burma, South India, Assam. To-day 156 single women of this Society serve in these three fields and also in China, Japan, Africa and the Phillipine Islands.

As one reads the story of the years, one is impressed by the success achieved in encouraging women of the countries where the mission works, who are capable of assuming posts of trust and responsibility in many spheres. The organization of women for fellowship and prayer, which has been an outstanding feature of the Society's programme in the home churches, has extended to its overseas fields and has greatly strengthened its witness and influence.

To Mrs. Howard Wayne-Smith, the present president, and her colleagues in the churches of America and on all their mission fields, readers of the *Missionary Herald* bid Godspeed as the Woman's American Baptist Foreign Missionary Society sets out on yet a fresh stage of faith and adventure for the Kingdom of God.

M. E. B.

REV. H. J. THOMAS

WITH the passing of Herbert Thomas, on March 10th, I have lost the last but one of my earliest colleagues in India—those who sought to shape me for foreign service. G. J. Dann alone remains. H. J. T.—as we used to call him—was an ideal comrade—genial, sympathetic and always the same. The hearty welcome which he gave me when we first met was typical of the relationship of the subsequent years. His orderly methods of work and his patient forbearance in difficult circumstances served as a model to copy. He was a devoted missionary, and an original and inspiring preacher in both English and Hindustani.

J. I. HASLER

FOR SERVICE OVERSEAS

MISS MACINTYRE

MISS M. C. MACINTYRE, S.R.N., is the daughter of missionaries of the Evangelical Union of South America. She was born in Brazil, and received her education there and in Glasgow. Her medical course was taken at the Western Infirmary, Glasgow. She is a member of Queen's Park Church, Glasgow, where she served as Sunday School teacher, and in other ways. She has been appointed to work in Portuguese Congo.

MISS M. CHAPLIN

MISS M. K. M. CHAPLIN, S.R.N., is a member of Knightswood Church, Glasgow, where she was a Sunday School teacher and also actively associated with the Christian Endeavour Society and the Girls' Auxiliary. Her nursing training was taken at Stobhill General Hospital, Glasgow, and she had had a year of missionary training at Carey Hall. Miss Chaplin has been appointed to work in Belgian Congo.

THE FELLOWSHIP OF PRAYER

Let us give thanks :

FOR the story of the work of grace in the Kond Hills in India, through which the gospel has been accepted by thousands.

For the ministry of medical missions through which healing comes to body, mind and soul.

For the work among women and girls in Congo, by means of which a new day has dawned for them.

For all village causes and their native teacher-evangelists, by whom the gospel is proclaimed and the churches built up.

Let us pray :

FOR missionaries who work among primitive peoples, that they may effectively proclaim the gospel in its simplicity.

For new missionaries, that they may be conscious of the presence of God in their new surroundings and guided in their language study.

For women missionaries that, by life as well as by lip, they may commend the gospel to those among whom they are placed.

For the new officers of the Society in this time of unprecedented difficulty.

"HIS MERCY ENDURETH"

THE POPULAR REPORT OF THE SOCIETY

Encouraged by the reception given to last year's Report in popular style, the General Committee has authorised the production of this year's Report in similar form.

This is now ready under the title, "His Mercy Endureth." It includes a prologue and a review of the work in all our fields and at home against the international and national background. It has seven full-page illustrations, and it is attractively printed and produced. It is a mine of information for missionary addresses.

The stock of last year's Report was quickly exhausted. While a larger edition is being printed this year, the edition is strictly limited, and orders should be placed at once.

Price : Single copies, 6d. net (by post 7½d.) ; Six copies, 3s. net (by post 3s. 7d.)

THE CAREY PRESS, 19, Furnival Street, London, E.C.4

FROM FAR AND NEAR

ONLY those who believe that God is in the future and the future is in God's hands can meet it with both courage and joy.

IT is those who have a firm trust in God who can meet life unafraid and face without protecting veils the problems which it sets. CHRISTIAN NEWS LETTER.

* * * *

The Society's Chairman

MR. SEYMOUR J. PRICE, who has just assumed office as the Society's chairman for the coming year, has a fine record of service behind him. In his church at Acton, London, he has exercised his consecrated talents in a variety of ways. The London Baptist Association, of which he is a past President, has long counted him among its trusted leaders. He is prominent in the affairs of the Baptist Union, the Baptist Historical Society and other bodies. On his election to the B.M.S. General Committee, he was soon marked out for office. He has given valued service in many ways, not the least of which was his work as member of a deputation to Jamaica in 1937. His modesty is matched with a clear grasp of problems and issues which, together with his business ability, provide sure promise of a year of sound and safe guidance to the Society.

* * * *

The Ex-Chairman

THE chairmanship of the Society in any year is a position which is strenuous and exacting. In a year like the past one, it has been doubly so. Our gratitude to the Rev. Henry Cook, M.A., is the greater because of this. The difficulty of holding the customary committee meetings has placed additional responsibility upon the officers. War-time conditions have presented unusual problems which have called for unprecedented concentration of mind and heart on the part of many and of the chairman most of all. Mr. Cook has served without stint and those most intimately associated with him are the first to pay tribute to him. This will be endorsed by the entire constituency.

* * *

Summer Schools

CALDER GIRLS' SCHOOL, Seascale, Cumberland, has been secured once more for Summer Schools from August 2–30. The arrangements are well in hand and leaflets giving particulars may be obtained from the Young People's Department, B.M.S., 19, Furnival Street, Holborn, London, E.C.4.

MR. SEYMOUR J. PRICE

* * * *

Poetry and Pence

THE many missionary boxes in use at Union Church, High Wycombe, have a special label attached to them on which this verse is printed :

A MISSIONARY POUND

Take a halfpenny every day,
Lay it up in store,
And when the Sabbath bells ring out,
Add a penny more ;
A sixpence bright on Christmas morn,
To mark the day when Christ was born,
And so when New Year's Day comes round,
You'll have a MISSIONARY POUND.

It may not be good poetry, but it works ! Members of the Prayer Partners group collect all their "ship" halfpennies for the B.M.S. Some make a garment each year, sell it, and give the proceeds to the funds.

* * * *

Union in Literature

WHEN, in 1935, the Religious Tract Society and the Christian Literature Society for India and Africa came together to form the United Society for Christian Literature, regret was expressed in some quarters that the union had not also included the Christian Literature Society for China. It was not clearly understood everywhere that the important work going on at Shanghai was not an exclusively British concern, but was supported by Societies in the United States and Canada. It has Chinese domicile and it employs personnel lent by the American and Canadian Societies besides those lent by Britain.

Recently, however, its London Committee has approached the United Society with a view to unification at the Home Base and this proposal has been warmly welcomed. A scheme of amalgamation is now being worked out. This step in no way affects the existing situation in China, where the full powers of both organisations have to be extended. But it is a new step towards a concentration of effort in interdenominational aid for Christian Literature in Britain.

Wants Boxes

"THE boxes and parcels sent through the Wants Department are in good time for next Christmas! and we are grateful to you for sending so many useful things. We consider ourselves very fortunate, indeed, and look forward to happier days when we may expect more such cases. We lost no time in fitting out our girls with new frocks (which they were badly needing), but most of the other things—children's dresses, vests, woollen quilts, etc., etc.—have been put away for Christmas. We can make use of any scrap of material, new or old."

* * * *

Women at Yalemba, Congo

"WE have been able once more to have a class for women, trying to teach them to read, to sing a few hymns, to tell Bible stories, and to give them some elementary notions of hygiene and mother-craft. The class is compulsory for the wives of teachers who are training here, but it is also open to any women who want to learn to read. Very soon there were more of the latter than of the former. Those who have been regular have made very good progress, though they declare they know nothing! It is not easy work, as some are quite middle-aged, and none of them have ever set themselves to learn anything. Their knowledge is acquired by imitation, or else comes to them in the form of tradition, and once acquired it is most difficult to eradicate."

* * * *

Thanksgiving

"LAST week we had our Harvest Thanksgiving services, when there was a goodly display of gifts, crowded services and fifty-two baptisms. On that note of thankfulness I would end this letter, for truly we have much for which to give God thanks, not the least being that one result of this time of trial and suffering is to bring men back to God. Amid all the present uncertainty, we feel that our duty is to carry on in the confidence and strength that comes from our belief that God is, and that He is Love, and that Love must ultimately triumph. This we know is sustaining thousands of His people, and we look for the day when all men everywhere shall acknowledge Him as their Lord."

MARJORIE COLES.

* * * *

Gift Week in India

THE various areas in our Indian mission field observed Gift and Self-Denial Week for the first time towards the close of last year. The churches in Bengal were invited to hold the event from November 10th to 17th, thus including the 147th anniversary of the arrival of Carey and Thomas in India. Opportunity was taken to describe the Society's commitments in India, China and Congo and special mention was made of the losses in London. The appeal produced about £450, a remarkable figure when the extreme poverty of many of our Indian Christians is remembered. Gifts were made towards rebuilding the Society's Headquarters. One missionary, visiting Angul in Orissa, was handed 14 annas by the small children of an Indian preacher. This was their pocket money. The institution of a Gift Week for India is another sign of the world fellowship of the Church of Christ.

BOOK NOTICE

Personal Religion and the Future of Europe. By Douglas Stewart, M.A. 128 pp. Paper. Student Christian Movement Press. 2s. 6d. net.

THE minister of Heath Street Baptist Church, Hampstead, sets out, in this book, to answer the implications of the common statement, "I'm a decent fellow, but I never go to church," and he does so with cogency and force. From history and contemporary conditions, he shows how man has come to disaster because he has left God out of account and how in Christ alone can the victory over sinful self and society be obtained. The religious dynamic which man needs for the creation of a new order is to be found in the exercise of Christian love, faith and hope. Mr. Stewart's book is to be commended to ministers and lay people alike. H. L. H.

NOTICES AND ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, Post Mark, Manchester, £1 ; Anonymous, Knebworth, £2 2s. ; Baptist C.S. Work on the Congo, £1 ; E. G. W. Thankoffering, for Special Work in India, £1 ; Friends at Robertsbridge, Sussex, £3 ; M.E.L., 2s. 6d.

Women's Work :—M.E.L., 2s. 6d. ; Women's Work in India, 10s.

Medical Work :—B.M., 5s. ; Anonymous, Medical Missionary Box, £1 10s.

Deficit Fund :—Answers, £5.

China War Relief :—Countryside. £1 10s.

For the Bombed Mission House :—Countryside, 10s.

Births

15th November, 1940, at Kweiyang, to Rev. and Mrs. V. E. W. Hayward, a daughter—Gillian Mary.

26th March, at Tsingchowfu, to Rev. and Mrs. T. W. Allen, a daughter.

Deaths

21st December, 1940, in Burmah, Mrs. Cooper, widow of the late Rev. W. E. Cooper, of North India.

24th February, at Vancouver, B.C., Rev. G. R. R. Cameron, formerly of Congo.

10th March, at Wokingham, Rev. H. J. Thomas, late of Delhi and Agra.

. . . . . in Rome, Miss E. G. Wall.

Arrival

9th March, Dr. Helen Gregory, from Berhampore.

Departures

20th February, Rev. H. W. Carter, B.Sc., for Lungleh.

26th February, Rev. and Mrs. I. G. Maurice, for Wathen ; Miss L. E. Head, for Kibentele ; Miss E. G. Davis, for Kinshasa ; Miss P. H. Jessop, for Bembe ; Miss E. M. Lean, for Yakusu ; Miss M. Chaplin, for Ntondo ; and Miss M. C. Macintyre, for San Salvador.

11th March, Dr. Hilda C. Bowser, for Palwal.

THE WORLD SCENE BROUGHT TO US

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

JUNE, 1941
Volume 123
Price: TWOPENC

HIS MERCY ENDURETH

A GIRL OF CEYLON [Photo: Rev. J. A. Ewing

THE title of this year's Popular Report of the Society opens the way to many suggestions and applications. Some of these are dealt with in the report itself. Others are presented here.

Every Christian man and woman, whatever his or her conditions and circumstances may be, is the subject of the mercies of God. Many of these are obvious. Others can be recognised through reflection. When mercies, like blessings, are counted one by one, they will elicit surprise at their number and praise for the richness of their measure. It is not enough, however, to exult in the goodness of God to us. Mercies enjoyed are a challenge to the recipients. It is the merciful who will obtain mercy. God's way with us is to find its parallel in our ways towards our fellows. If we expect great acts of mercy *from* God, we must attempt great deeds of mercy *for* God and our fellow men.

The parable of the Good Samaritan provides us with the test of true neighbourliness. It was the man who, at trouble and cost to himself, showed kindness and consideration to an unfortunate of another nation, was commended for his display of mercy. Nothing on the home front in this war has been finer than the growth of a spirit of neighbourliness. This spirit needs to be extended.

In a world like ours, which is so close and bound together, every man is our neighbour. Every man is distressed and in need. Every man is scarred and bruised by sin and is calling for the one sure remedy. To pass him by on the other side of life's way in indifference to his condition is to merit the condemnation of Christ. To take and apply to him the remedy is to earn His commendation.

So the missionary enterprise is an expression of mercy. The missionary is showing mercy in the name and spirit of Christ. We may have our part in this ministry as, in ways that mean sacrifice and denial, in our frugal manner of life, in our prayers and gifts, we support those who have undertaken it on our behalf. And we can bring the indifferent and callous in our churches to stand with us.

H. L. H.

TRAINING FOR THE COMING GENERATION IN INDIA

By HOPE ANDRESS

The United Missionary Training College at Ballygunge, Calcutta, and Krishnagar, Bengal, is a thriving co-operative institution in which women are trained for the teaching profession. The word pictures of some of its students, which are given in this article, reveal the value of this work from a Christian standpoint.

BALLYGUNGE was founded by the Baptist and London Missionary Societies and its first principal was Miss E. M. Dyson, of the B.M.S. Later the Church of England Zenana Missionary Society joined the enterprise. The students come from many missionary societies and churches throughout Bengal. The demand for Ballygunge trained women is great. Many find posts in missionary schools, while the Inspectress of Education for the Bengal Government is always ready to recommend others for staff appointments in non-mission schools.

The Christian influence of the college is seen at its best in the witness borne by former students in many places near and far. It is a privilege and responsibility to have a share in such work and to pray for the college, the staff, the students and the alumni.

* * * *

AS I sat in church last Sunday evening, I glanced around at the congregation. The men sit at the back and the women in the front. Nothing is visible through the open windows on three sides except the walls of nearby buildings. The road is on the fourth side. A leper woman, who sits at the gate, is begging. A group of three blind men pass by during sermon-time, singing loudly and hoping for alms.

A number of the Ballygunge girls have come to the service this evening. This is the last Sunday of the year so far as college is concerned. As I look at the girls' faces, I realise that, although they are apparently listening to the sermon, they must have this thought at the back of their minds : " This is the last time some of us will ever worship together ! Before this week is ended we shall have separated to different parts of Bengal." Of what will these students witness ?

Here on my right is *Rachel.* She was a Mohammedan who came into touch with some American missionaries and professed conversion. These came to my colleague and me to tell us about her. Although the girl had been fairly well educated, they felt that she was unsettled in her mind and they wished that she might have an opportunity to stand on her own feet. Would we admit her to college for a trial period of three months ? We agreed to do so. At first Rachel was somewhat restless and we felt uncertain about her. During the holidays after her period with us, she went to stay with her missionary friends. There she made her decision and was baptized. She returned to college, and since then we have realized that day by day she has become steadier and that Christ means much to her. Her face has become increasingly peaceful. As she sits in church her face itself is a witness to the change in her.

ON the other side of the church there are two more of our students They are young, but they have received of His grace. Here is *Probashini.* I remember how she came back to college, after the last hot weather, with a beaming face, bearing a letter for me. She told me how, during the holiday, she had been able to start a meeting among the girls of her home village near Jessore. They were intending to keep this going and to become affiliated to the Bengal Baptist Women's Union whose members support an Indian worker here. They had collected one rupee and sent it to me as I am the treasurer of the Union. Probashini is not very capable, but her love and sympathy for children, and her real knowledge of Christ, will make her a blessing in whatever school she works.

Next is *Sabula.* She is in her first year and will have great difficulty in passing her next examination. She shows great earnestness. We have a Sunday school for children around us. Many of its members come from

non-Christian homes. We hold a preparation class each week for students who wish to help in this school. Attendance is voluntary. Sabula came to this class at which I am afraid I talked somewhat mechanically about our opportunities in work of this sort and that, when they grew older, these children would probably know more of the love of Christ. Some days later Sabula came to me and said: "I want to tell you something. I have been back to my old school at Entally and have told the girls there about the scholars in our Sunday school here. Some of the Entally girls have decided that, every week when they hold their Christian Endeavour Service, they will pray especially for our children." Sabula was baptized in the pond in her village of Bishnupur during the last hot weather holidays.

BALLYGUNGE GIRLS' SCHOOL GROUP.
Extreme right, BIDYUT, *next* JINGMI
[Photo: Miss Andress

SITTING quite near me are a couple of girls, *Jingmi* and *Bidyut*. Jingmi is a very fine Christian. She is a member of the backward Garo hill tribe, and is unusually intelligent. She had taught for some years before she came to college, but the Australian missionaries in her district wished that she might have further training, so she has been here for a year. She has adapted herself to live under authority with younger girls, cheerfully accepting help and receiving criticism from the staff. All this takes grace when one has been a teacher for five years. When she conducts prayers it is obvious that she has thought out the service in all its details and is not "taking her turn" as a matter of routine. At such times I see her in my mind's eye against a background given by an Australian missionary who was speaking about the Garo Christians in Jingmi's district. Great meetings were being held and hundreds of Garo Christians were on the road towards the centre. A large group, as they first glimpsed the tents in which the meetings were to be held on the opposite bank of a river, waited for those who were following them. Then together, singing as they waded through the stream, they gave evidence of the joy that the gospel had brought to them. This vital, radiant Christianity has gripped Jingmi. Her work has been characterised by its exquisite neatness and thoroughness.

Bidyut is a different type of girl. She comes from East Bengal and is an orphan whose grandparents live in a desperately poor hovel. I remember her as a child in our school at Barisal. I visited her home during a holiday, arriving there after days of travelling in a small boat through the wonderfully clear water of the rice fields. I entered the tiny dark mud hut and the first question the old grandmother asked was why we did not keep Bidyut at school during the holidays? How could *she* feed her? I understood why, as the end of term approached, Bidyut grew more and more subdued, while other girls were getting excited about going home. Bidyut has been at college two years, growing prettier all the time. She has difficulties when she goes home, for the village lads find her attractive. She is somewhat moody, craving love and attention. But she has become steadier of late and she is happy now, for she has obtained a post in the Australian Baptist School at Mymensingh. She will be earning her own living!

THERE are seventeen girls in our first year class. They are full of life, care free and vivacious. Here in India, where so many girls through many sad centuries have had little real girlhood, it is cause for rejoicing to see a new generation arising—freer, healthier and happier than its predecessors. How much they may mean to the Kingdom of Christ in their native land!

IN THE LAND OF SPICY BREEZES

By W. M. P. JAYATUNGA, B.D., L.Th.

Mr. Jayatunga is the Chairman of the Ceylon Baptist Council. He is a graduate of Serampore and a former pastor and secretary of the Council and of the Ceylon Sunday School Union.

OUR task in Ceylon is becoming increasingly difficult, but this makes a real challenge to the churches to unite and form a bold front in the spirit of our Lord. Buddhist leaders, who are the products of their missionary institutions, are now engaged in a vigorous campaign throughout the country with the purpose of persuading Buddhist parents to refrain from sending their children to Christian schools. They have started a number of vernacular schools in the villages and their latest effort is to open schools and hostels in English in practically every centre where there are Christian schools. This is bound to have an adverse effect on our schools. Sooner or later the various missions will have to join hands and maintain a few outstandingly Christian and highly efficient schools for the children of our communities without State aid.

We have to fight against many odds. The Baptist community is small, with but 1,525 church members. Very few of these are educated or wealthy. But our poor community is doing remarkably well. Most of them fail to see the wisdom of the devolution policy, and they naturally prefer the old order in which everything was found for them. We have to combat this deep-rooted idea and to reconcile them to the Ceylon Baptist Council and what it stands for. This will take time.

I AM optimistic about our work, with good reason. Our people are becoming increasingly alive to their responsibilities, and, as I visit the outstations, I find much to encourage. The " little flocks " here and there are doing great things. Kekiwara, Dombawela and Udmatta are particularly interesting. There is new life in two of our older centres at Makewita and Biyanwila. It is a joy to be at Cinnamon Gardens Church, Colombo, where there is a really good Baptist feeling. Ratnapura and Matale have a very enthusiastic group of teachers.

The circuit system, with which we are experimenting, will doubtless prove a blessing in future years. Hitherto there has been a feeling that the individual churches were the centres of importance and the schools were but secondary. The same applied to ministers and teachers respectively. The circuit system is based upon two principles. 1. That all centres of work, whether they are

A BAPTISM IN CEYLON

churches or schools, are of equal importance. 2. That all workers, be they ministers or teachers, are of equal value. We have 200 teachers, and once they can be won over to full active service, we shall see an advance. We have good talent among our ministers, and if we can provide them with the necessary backing, they will excel in service. Our Tamil work is advancing and the latest addition to the scope of our activities is evangelistic work among Chinese in the island.

So we press forward.

YAKUSU CALLING

By E. MURIEL LEAN, S.R.N., Yakusu, Congo

AS dawn breaks, the station drum is heard calling everyone to another day's duties. Voices come floating down the hill that leads from the *infirmiers'* camp to the hospital, and soon the marching of bare feet on the hard clay can be plainly distinguished. A voice calling, " Gauche, droite, gauche, droite," keeps the marchers in perfect step until they reach the out-patients' department. Here the boys line up at attention and answer the roll-call, after which one of their number offers a prayer before the routine of the day begins.

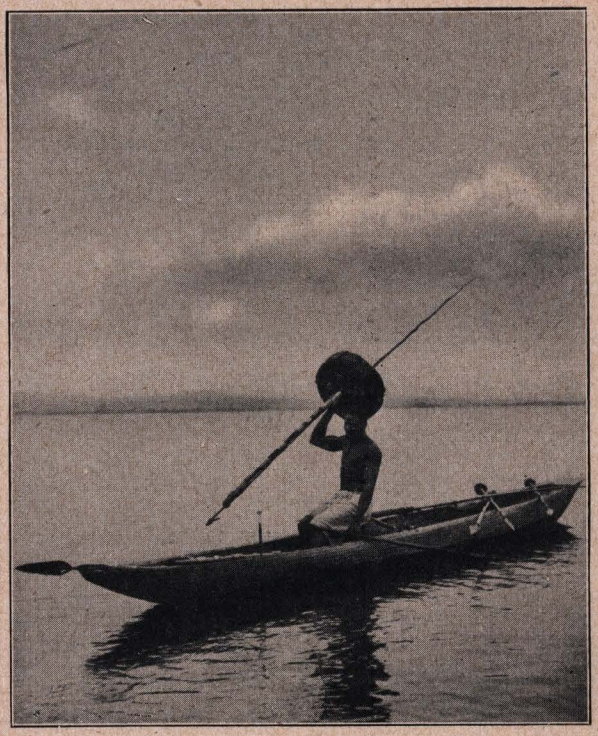
Already, at this early hour, patients are gathered, and the boys are dismissed to carry out their various duties. An anxious mother hurries along with a little child in her arms, hot and restless with a malarial fever. The mother's fear of the unknown treatment is outweighed by her concern for her child. A convoy of relatives and friends gaze in wonder at the bed with its scarlet blankets and white sheets. The mother slips into the bed with the child nestling against her. Meanwhile beds are remade, wards swept and dusted, dressings examined and changed, after which there comes a break for breakfast.

As the school bell sounds at eight o'clock, life in the hospital continues its round. This time the boys assemble in the men's surgical ward for bedside lectures. They answer the doctor's questions eagerly, hesitatingly or reluctantly, according to their degree of knowledge. While this work is proceeding, word comes that an injured man has been brought down river by canoe and is lying at the hospital beach. Stretcher-bearers are despatched to bring him up the steep bank and into the hospital. As always, a crowd accompanies the procession. Its members describe how the accident happened and show sympathy and sorrow for the victim, so that no suspicion of responsibility for the deed shall rest upon them. A cluster of dark faces peering in at all the operating theatre windows makes more difficult the doctor's task of setting the limb and of applying a plaster. But it is accomplished and the man is put to bed. His wife soon sets their family pots and pans outside the ward kitchens and cooks him a meal.

Outside, a company of out-patients has gathered. A brief Gospel service is held. It begins with a hymn set to a well-known tune, which ends with an original setting, but which is sung with great fervour. This is followed by an address from an *infirmier* that would do credit to a trained pastor. Sounds of hymn singing also come from the wards, where numerous relatives and friends join with the patients in their services.

THE preparation of sewing and patching to be done by schoolgirls is interrupted by the furtive arrival of Hanna and Luta, two hospital orphan babies, now in the kindergarten school. They have appeared to discover if they can obtain, by innocent suggestion, pictures, bags or handkerchiefs, which they feel certain must be inside the cupboard only waiting to be asked for. When questioned as to why they had not returned to the girls' compound after school, Luta solemnly explained that she has a sore that needed treatment. After a careful examination of both feet, she proudly pointed to a minute spot and asked for iodine.

Shouts and whoops from the road announce that school is over and the out-patients' waiting room fills once more, this time with a restless throng of youngsters who have been selected by a senior *infirmier* as needing hospital attention. Here we see ulcers, abscesses, ring-worm,



A CONGO FISHERMAN

inflamed eyes and ears, leprous patches, and many sufferers from intestinal worms, coughs and malarial fevers. By mid-day most of these have received treatment, and the hospital quietens down for a while.

The afternoon begins with classroom lectures, when the boys are taught French, anatomy, physiology, medicine, surgery, or dispensing. This is disturbed, however, by the arrival of the antagonists in a local village brawl. Both are suffering from spear wounds. The operating theatre is prepared for the appropriate treatment of the warriors. They have to be put to bed in the only male surgical ward and so watch has to be kept that they do not renew the conflict. Their respective wives, after having shouted abuse and threats at each other, quietly sit down by their damaged partners to keep watch over them.

TUMULT outside once more. This time it comes from mothers who have come with their offspring for the baby clinic. The noise dies down as scales and medicines are set out. Babies are quietened and a service for the mothers begins. This is followed by the examination and weighing of the babies and the giving of advice and medicine. As dusk begins to fall, a messenger arrives by canoe bearing an urgent note from a sick white man seventy miles down river. The chug-chug of the station motor boat is soon heard on the river as the doctor, at the end of a long and heavy day, sets off with his instruments and drugs, to render service to his needy white neighbour.

Just before the station settles down to its night's sleep, a last visit is paid to the hospital to see that everything is in order, that patients are comfortable, that there are not too many relatives sleeping under the beds, and that no dogs or hens have been smuggled in by their owners to spend the night in safety inside.

IS it all worth while? Such a day spent in the common round, with many interruptions and fretting experiences, is laborious and tiring. But it is full of joy, and the great and general need, which is seen so easily on every side, compels us all to attempt the apparently impossible, so that disease may be overcome and that the death of body and soul may be defeated. We are playing our part in leading the people of Africa to new and better ways of life. We are ministering in the Name of our Lord, who bade His disciples to heal the sick and to preach the Gospel. And this is a task that brings its own rewards.

OUR FINANCES

IT is with gratitude to God and to our people that we record that the income from the churches for the year which ended on March 31st was £101,781, a decline of only one and a quarter per cent. on the previous year. Legacies brought into the account total £18,379.

The expenditure is less by £10,766 mainly because of savings in passages of missionaries, on exchange in China and in home costs. There has been no reduction in the work.

The year ended with a deficit of £11,422 which has been met from the generous help received from America.

There remains, however, an uncleared balance of the previous deficit amounting to £15,836.

IN CHINA NOW

ALL our missionaries in Shantung are able to remain in the province and to carry on their work. Special courses are being maintained at Shantung Christian University in Tsinanfu and the hospital is quite full. All forms of service are being continued in and around our stations and the blessing of God is resting on the work.

Part of the Shantung Christian University has been transferred to Chengtu in West China. About a hundred of its students are now there and arrangements have been made for the transfer of members of the University staff to the new centre, where dormitories and a hospital have been built.

In Shensi work is progressing under fairly normal conditions. Schools are open in most centres, but missionaries find it impossible to enter the northern districts owing to Communist opposition. The province is still subject to Japanese air raids.

* * * *

Student Evangelism in Free China

IN no country in the world does educated leadership count for more than in China. The Christian schools are one of the great assets of the Christian Movement in China. At the beginning of the present war the Christian colleges enrolled approximately one-tenth of the college students in China, and the Christian high schools about one-tenth of the high school students. For the last ten years, subsequent to the anti-Christian movement and registration with the China Government, there has been in these schools a steady recovery in Christian life and activity. Thus the number of high schools reporting baptisms doubled in a five-year period, the number of students baptized increasing from 460 to 2,300 per year.

This trend has been increased by the war. In the first year, the China Christian Educational Association arranged for a college professor of sociology to give an evangelistic message to 10,000 students in thirty-five schools. There were 700 conversions. In the spring of 1940 the West China Christian Educational Association sent an evangelistic team on a five-week mission to seven Christian high schools. The team was made up of two college professors, the secretary of the educational association, and a religious education specialist. Professor Lautenschlager, leader of the team, writes thus: "The response was amazing. Over 500 joined study groups preparing for baptism, 600 more made decisions to become Christians, and nearly 1,000 more to study the faith and work of Christ." In addition they spoke in non-Christian schools with similar results, and had more invitations than they could accept. "All doors are open. The response to evangelism in the schools is unprecedented. Students are coming to study Christ in what is almost a mass movement."

The National Christian Council of China has recently set up a Committee on Church and Alumni, with the object of bringing into the Church the considerable proportion of the 20,000 alumni of the Christian colleges and the 20,000 alumni of Christian high schools who are not yet members. An encouraging beginning has been made in several cities. One phrase of the problem is the development of a larger number of city churches strong enough to attract and hold these alumni and to utilise their ability and leadership.

* * * *

Christians in China

K. S. LEE, of Shanghai, China, speaking recently, gave striking details of a very great work in which he is leading for the evangelization of China through the radio. He told of numerous conversions effected through this medium in the last few months.

He said the leadership of China is now definitely in the hands of Christians. For example: The Minister for Foreign Affairs, Dr. Wang Chung Hui; the Minister of Health, Dr. F. C. Yen; the Minister of Propaganda, Mr. Hollington Toong—these all are the sons of Christian leaders. The Minister of Finance, Dr. H. H. Kung, has for years been an active Christian. Two ambassadors, but recently returned to China, Dr. C. T. Wang and Dr. W. W. Yen, are the sons of Christian ministers; while General Chiang Kai-Shek, Madame Chiang, and General Chang Chun are devout and very active Christians.

GATEWAY OF THE TSINGCHOWFU LEPER HOME [Photo: Mission to Lepers

BOOK NOTICES

OUR POPULAR REPORT

His Mercy Endureth. The 149th Annual Report of the Baptist Missionary Society. (Carey Press, 6d. net, by post 7½d.)

HERE is a good physic for any who are subject to weariness in well doing, who suffer from coldness of heart, sluggishness in prayer or tightness of purse. It is made up in very palatable and attractive form and is a war-time bargain at sixpence without any medicine tax. The B.M.S. Head Dispenser of news has skilfully prepared it in the manner of his predecessor of last year and according to an inspired prescription found in Ps. cvii., 1. Experts in that ancient Book of Healing will know that the prescription itself is followed by an instruction for its use—"Let the redeemed of the Lord say so." This of course particularly applies to Baptist preachers, lay and ministerial, to all class leaders and makers of junior talks, and to all Baptist Church members who have uninformed relatives and non-subscribing friends and neighbours. The prescription is a guaranteed cure for faintness of heart in the service of the gospel and for fear concerning the poor and persecuted converts and native churches. It is also a comforting draught for those who are tempted to fret themselves because of evil doers. It is good medicine for us all. "O give thanks unto the Lord for He is good. His mercy endureth for ever." "Let all the redeemed of the Lord say so."

Mothers who wish to have a picture for the children's bed-time story will find here an excellent full page photograph for every night of a week. The young folks will delight in these and they will bring the children of Ceylon, India, China and Congo very vividly near. There is one picture which will make it easy to explain why we are Baptists. And there is a picture of a hospital, at present closed by China's enemies, which enshrines the memories of many heroic doctors down to the valiant Harry Wyatt.

This 149th Report of the B.M.S. is a splendid gift book which should be eagerly and promptly ordered, because the war-time supply is limited. It should be seen and read in every Baptist home. So buy, beg or borrow it quickly. It will, of course, be used at the missionary prayer meeting. It will provide material for the missionary sermon, and, if we mistake not, it will lay the trail for many other discourses not labelled "missionary." It will make tired collectors very glad to realize that there is still so much love for the B.M.S. among the people of the home churches, and so much sacrificial giving to keep up the income of the Society. Especially has God's Enduring Mercy been shown to us, as we are sure our American fellow Baptists would wish that it should be showing, in the magnificent aid they have sent us this year in our dire need.

Thanks be to those who have put into our hands this little book as a dose of tonic for our faith, to guard us against all fear of failure, and to remind us that no weapon that is formed against the Truth of Christ can prosper.

The Lord has been very merciful this year to the B.M.S., its missionaries, its converts and its home supporters. "And let all the redeemed of the Lord say so!"

C. E. W.

A Christian Year-Book. Edited by Revs. Hugh Martin, M.A., and E. A. Payne, B.A., B.D., B.Litt. 307 pp. Paper. Student Christian Movement Press. 2s. 6d. net.

THIS little volume, described as "A Popular Reference Book of Places, People and Events, Societies and Churches—including those concerned with the Ecumenical Christian Movement," is a most creditable production, as might have been expected under such experienced editorship, and, as a first number, its style is particularly gratifying. In very convenient form, it contains information which must prove invaluable to all who need ready access to facts, statistics, etc., concerning the various Christian denominations and their world-wide activities. Indeed, it should be a most useful text-book for all who are interested in the study of the position and prospects of the Christian Church and its influence upon current affairs in this very distracted age. The book contains chapters on the several Christian Churches, the Ecumenical Movement, Christianity as a Missionary Faith, a World Survey of Christendom, Christian Education, Christian Social Service, the War-Time Work of the Church, Women and the Churches, Christian Literature, and a Directory of Churches and Societies, and is furnished with a very necessary index. The editors have contrived to pack a great store of knowledge within the limited space at their disposal, and it is evident that no pains have been spared to ensure accuracy. They modestly and naturally disclaim all pretension to infallibility, but their work will probably be found to be singularly reliable and successful. The hope is expressed that, "if encouraged," the volume may appear annually. We have little doubt that this encouragement will be forthcoming. There is nothing else to take the place of this book, and, once acquired, it will prove to most readers a necessity. We congratulate its compilers and heartily commend it to all our readers.

B. R. W.

FROM NEAR AND FAR

"*THE nation is calm, and the loyal disciples of Christ are the calmest of all. They pass through the valley of the Shadow with smiles and encourage each other with this tonic word—'Be of good cheer, He has overcome the world.'*"

* * * *

The Vice-Chairman

NO introduction of the new Vice-Chairman of the Society is needed. It was a happy thought that inspired the nomination of the Rev. C. E. Wilson, B.A., to this office and it is an evidence of sound judgment that this was endorsed by the Annual Members' Meeting. Mr. Wilson has rendered long and unique service to the Society. He first went to India as a missionary in 1894, and from 1905 to 1939, was first General Secretary and then Foreign Secretary in London. He is known and honoured far beyond Baptist circles and, since his retirement, he has given valued co-operation to his former colleagues. He will succeed to the Chairmanship in 1942, the year of the Society's ter-jubilee when it is hoped conditions will be happier and more settled than they are now.

* * * *

The Vice-President

THE constituency represented by readers of THE MISSIONARY HERALD will be foremost in offering its congratulations to the Rev. B. Grey Griffith, B.D., the Home Secretary, upon his election as Vice-President of the Baptist Union of Great Britain and Ireland. Since he left Regent's Park College in 1904, Mr. Griffith has rendered notable service in the pastorate, particularly at Tredegarville Church, Cardiff. His contribution to the B.M.S. began long before he was appointed its Home Secretary fourteen years ago. He has led the Society through one of its most difficult periods with faith and courage. It is fitting that he should come to the Presidency in 1942, the Society's 150th year. His preaching and prophetic gifts and his power of leadership will inspire and guide the churches in what should be a great period.

* * * *

Vernon Holds On

VERNON CHURCH, King's Cross, London, is widely known for the evangelistic work which it carries on among the teeming population in its neighbourhood. It has also a fine missionary record. Of its work to-day a member writes :

"In these days we are not able to give as liberally as we should like. However, we Vernonites just laugh at impossibilities and cry, 'It shall be done.' We had our medical week-end recently, when the speaker was Dr. Acres of Bolobo. We handed him a cheque for £15 for the support of our bed in Palwal Hospital. On the morning of the day we were a long way short of this amount, but by the afternoon we had received more than sufficient. We have also £20 for the Leper Mission and, I believe, about £11 for the B.M.S. Translation Fund. What a grand place Vernon is!"

REV. C. E. WILSON, B.A.

CONGO

New Conditions and New Service

"A NUMBER of British soldiers connected with the British Military Mission are here in Leopoldville. We have found them out and they come to us both for services and visits to our homes on Mondays and on Saturdays when they are free. As they will probably be here for some time, they appreciate having a home to come to. One of the men was at Dunkirk and all have given us first-hand news of happenings in the homeland.

* * * *

How the Work Fares

"THE church is progressing happily. Recently forty candidates were baptized. All have accepted Christian marriage and most can read the Bible. Others who have professed faith in Christ are enrolled in enquirers' classes for their year's probation. It is necessary that all converts should be well tested as to life and belief before entering the Church, as there is much to wean them from the narrow way, especially in a great centre like this, where so many tribes meet. Each tribe brings its quota of heathen ideas and customs, and there are also the doubtful "benefits" of white civilisation. The introduction of beer and dancing-halls, with gramophones and raffles, has been the cause of many backslidings. The Congo Church must be teetotal and dancing and raffles have to be forbidden. Civilisation is as yet merely a veneer, and the man of Congo remains a Congolese notwithstanding the fact that he may wear a white drill suit and helmet and ride a bicycle, or work at a sewing-machine or typewriter."

MILLICENT B. SALMON

A Note from Bolobo

"WE had a wonderful communion service recently, when 1,209 partook. 78 proved converts were baptized the same morning."

* * * *

Women Missionaries Itinerate

"SIX of our districts have been visited by women missionaries. We travelled by canoe, motor boat, bicycle and on foot. Christian women from Bolobo are chosen to accompany the missionaries, and they take their share in interviewing enquirers and taking meetings. It is a great thrill to the women to visit the outlying villages and see the teacher-evangelists at work—427 women have been baptized this year and enrolled in the Bolobo Church, and in Bolobo itself there are now 145 women enquirers. On the other hand, 64 women have had to be suspended from membership. But we thank God for many signs of life among the Christian women of the area."

INDIA

Girls' School, Cuttack

"FOUR of our day scholars were baptized recently, and other girls are attending a preparation class for baptism. It is cheering to see more of the day scholars coming forward for baptism. *Torchbearers* is progressing well, and new members are enrolling. This organisation is helping some of our young people to take a more active part in speaking, and it also gives training to some of the Training Class students as leaders of the various groups. This is their first piece of service for Christ."

E. C. WIGNER.

* * * *

An Empire Effort

"THE BLUEBIRDS have made a special effort in which they were heartily seconded by all our Christians and by some non-Christian Indian friends. As a result, 25 rupees were raised to send to the Girl Guides Empire gift of an Air Ambulance Unit for the troops. In this and in other ways the desire to give has found worthy expression, and the more it is exercised the more it seems to grow."

E. M. RUGG (Dinajpur, India).

* * * *

Indian Women Students Witness

"WE have a Sunday School at Ballygunge to which non-Christian children from neighbouring shops come. We ask students to volunteer as teachers. Sabula was one of those who responded. In the Training Class I spoke about the greatness of the opportunity and that this was not a part of the college work which had to be got through somehow, but an occasion for introducing the children to Jesus. Later I discovered that Sabula went quietly away to think about when she went out visiting on Saturday afternoons; she had arranged for a sort of prayer union among her friends to pray for this Sunday School."

CEYLON

Hilltop Experiences

"WE are all well here. God has been good to us this term, for three non-Christian girls have decided to follow Him. We have just had a wonderful week-end—an evangelistic one. Mr. T. A. de Silva was with us, and guided our thoughts to spiritual heights some had never expected to reach. We were living among and having 'hilltop experiences.' Staff and girls alike have been thankful for these days of retreat. We thank God for His goodness."

MURIEL PERERA.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks gifts sent anonymously or without addresses:

General Fund:—A.B.C., 10s.; Anonymous, £1; Anonymous (postmark Nantwich), 4s.; Anonymous, per Rev. D. N. C. Piper, £1; Anonymous, Westcliff Baptist Church, £1; A Friend, 10s.; A. O. Friend, £1 10s.; A. J. N. Cardiff, £5; Grateful, Somerset, 10s.; H. Penarth, £1 10s.; J. D. (a small gift for work in India), 5s.; M. D. Blackawton, 2s.; M. E. J., In memory of Doris' love for China, 2s. 6d.; Reader of the Baptist Times, £1; R. M. D., Haslemere, £5; W. J. E., 5s.; X.Y.Z., £1 1s.; X.Y.Z., Edinburgh, £5.

Medical Fund:—Grateful, Somerset, 10s.; Miriam, £2.

Deficit:—A. J. N. Cardiff, £5; Ecce Venit, 10s; G. A. P., A Widow's Mite, £1; Grateful, Somerset, 10s.; In Memoriam £2 10s.; M. H., In Gratitude, 10s.; Reader of the Baptist Times, £1.

Emergency:—D. A., £2.

LEGACIES

The following Legacies have been received in recent months

1941		£	s.	d.
Mar. 3	Mr. James Venables	25	0	0
5	Rev. J. Reid	25	0	0
25	Mr. J. Went	7	10	0
27	Miss S. A. Hawley	200	0	0
27	Miss S. A. Hawley (Women's Fund)	100	0	0
27	Miss S. A. Hawley (Medical)	250	0	0
29	Dr. A. S. Morton	800	0	0
April 1	Mrs. A. W. D. Cummins	392	0	0
9	Mr. G. Tresham (work in Monghyr)	79	7	5
17	Miss E. Neal	3	12	5

Births

— February, at Chowtsun, to Dr. and Mrs. J. Lewis, a son.

14th April, at Ntondo, to Dr. and Mrs. A. J. B. Russell, a daughter.

11th March, in Edinburgh, to Rev. and Mrs. W. B. S. Davis, of Rangpur, a daughter.

8th April, at Bolobo, to the Rev. and Mrs. Clifford Gill, a son, Eric John.

CAREY'S INFLUENCE ABIDES—pages 61 to 66

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

JULY, 1941
Volume 123
Price: TWOPENC

THE TROUBLE AND THE REMEDY

TWIN PAGODAS NEAR TAI YUAN FU

MAN'S turning away from God is the root cause of the present world tragedy. This is nothing new. The sombre picture in the Book of Judges, with its sordid, brutal and tragic features, is presented as the result of the fact that "every man did that which was right in his own eyes." Again and again, in the history of men and of nations, the same prime cause has produced the same inevitable results. Is it not true to-day, in a greater or lesser degree, that "we have turned everyone to his own ways"?

Things can only be put right as nations turn or return to God, and, as nations are made up of individuals, so this turning to God must be an individual matter. It is the purpose of the Church at home and overseas to make this known and, in a time when men think deeply and seek anxiously for a new and better way of life, its leaders and members never faced a bigger opportunity or responsibility.

The message of the Church is the reconciliation of man to God through Jesus Christ. The New Testament in Basic English translates a familiar verse thus: "God was in Christ, making peace between the world and Himself." As men become reconciled to God, they become reconciled to one another. The love of God to us should be matched by our love to one another. So the Gospel provides the one and sure hope of a better future.

It is a matter for rejoicing that the sound of this Gospel has gone to the ends of the earth and that nearly every land has its company, sometimes large and sometimes small, of those who know this peace and whose fellowship in the Gospel overleaps the barriers of race, colour, nationality, class and language, and who are bound together in the "Holy Church throughout all the world."

While the din of warfare is about us in a way which our fathers never knew, this other campaign for making real peace gathers momentum. Therefore, we can face the future with confidence. Let us play our part in the prosecution of this campaign and speed its advance until all men hear the message and come to know the Great Peace-Giver. H. L. H.

CAREY CHURCH, CALCUTTA

By JOHN H. E. PEARSE

Our missionaries work among an amazing variety of types of people and this story of witness in the slums of Calcutta forms a vivid illustration of this. People may differ, but all need the gospel and some respond to its appeal.

CAREY Church, Calcutta, is a fascinating place. We who work there are fond of singing a rhyme about it.

" There's no place we know quite like it—
Carey Church in Bow Bazar ! "

The church was built by William Carey in 1807, and one of its earliest deacons was Krishna Pal, Carey's first convert. Originally built in the more residential quarter of the city, it now stands among slums, with a very busy thoroughfare running in front of it and Chinatown at its doors. Its mission is primarily to the many of mixed blood (English, Indian, Chinese, Burmese, Portuguese, to name only a few), who are known as Anglo-Indians. There is also a flourishing piece of work being done among Hindi- and Urdu-speaking people—sweepers, doorkeepers, peons (i.e. messengers, mostly)—who have come many miles from their homes to Calcutta seeking work. From a very small beginning three years ago, there is now a very well-attended mid-day service each Sunday, a large prayer-meeting on Friday evenings, and classes every evening for those who wish to learn to read their Bibles. There are baptismal services from time to time, and men from both Christian and non-Christian homes are being won to Christ.

The activities of the church are many and varied. We have, of course, the usual morning and evening Sunday services. Our Sunday School is the largest in Calcutta among English-speaking congregations. We have an unusual kind of class which consists of men and women from some of the poorest Anglo-Indian homes in the city. Many are Roman Catholics who come to us because of the spirit of happy fellowship which they find and because, too, " they hear Jesus Christ preached." Many have a real faith, but somehow they cannot break with the Roman Church which seems to hold them in a grip of terror. We long to see them changed completely by Christ and we do believe the day will come when some of them, at least, will be bold enough to make their witness in baptism. For these same men and women, too, we hold a Brotherhood and a Women's Meeting each week. Many of the Brotherhood members are completely homeless and, in the monsoon weather, our hearts ache at the thought of what these men suffer during drenching wet nights when the pavement is their bed. We want to start a " doss-house " in the compound of the church, where there is a suitable building, and where the men will be able to come and obtain hot drinks at night and where, after family prayers, they will find a dry, warm bed. The problem that confronts us is how to get employment for these men and for some of the women to enable them to win back self-respect and the desire for better things.

OTHER activities include Cubs and Girls' Life Brigade, Christian Endeavour Society, Choir Practice and devotional and preparation classes for teachers. Our Sunday School has recently been graded into four departments and we have a large staff of teachers. One unique feature of our work is the Day School. Its purpose is definitely evangelistic. We hope to build up the church of the future from it and we have proved already that it is because of the Day School that we have such a lively Sunday School. Its scholars include Anglo-Indian children (Protestants and Roman Catholics), Indians (Christians, Hindus and Mohammedans), and Chinese (Christian and non-Christian). These all join reverently in worship and this is followed by Christian teaching through the Scripture lessons. This teaching is effective, as we know. We have many children from non-Christian homes who talk of the days when they will become Christians and leave behind the religious customs and practices of their homes. Recently the numbers of Chinese children have so increased in the Day School that, after the hot-weather holiday, we

CAREY CHURCH, CALCUTTA

opened a separate school for Chinese children on the outskirts of Chinatown, within easy reach of the church compound. This has given us a foothold among the Chinese population and we hope, in days to come, to be able to send a Chinese evangelist there from our own church to work among his own people. All the work in this School is conducted in English and it is delightful to hear the toddlers lisping their first sentences in it.

CALCUTTA contains over a hundred missionaries of various Societies and many churches, but these are few compared with the vast population. At Carey Church we are trying to do a piece of evangelism in the neighbourhood of the church. There are twelve of us, mostly rank and file members, who take a pile of tracts and church *Messengers* each month, for delivery at the homes in a given area. The entire district round the church has been divided into twelve districts and each of our team takes a different district each month. This work gives us a real insight into the lives of the people and provides many opportunities for speaking a word in season.

Several English-speaking Telugu people from the far south of India attend our services regularly. Last year, one of them—a Hindu who had been interested in Christ and had been reading his Bible for about ten years—declared his faith in Christ as His Saviour and asked for baptism. He seemed to be a fine man with a quiet assurance that denoted real inward peace. He was baptised just over a year ago. Since then he has maintained a steady Christian witness, which has proved that his conversion was real to him. A few days ago we took part in an interesting gathering. This young man invited about fifteen of us to his house on the anniversary day of his baptism and, after tea, we held a beautiful little service with hymns and prayers in English and Telugu, and a Bible-reading and address in English. It was a time when two young people made their vows to their Master again and all present felt the inspiration of the gathering. Experiences like this bring great encouragement to us.

Carey Church differs widely from what it was in Carey's day, but he would rejoice in its present opportunity and service. So, we are convinced, does His Lord and ours.

OUR NORTHERN HILLS CHURCHES

CONDITIONS IN DISTANT SHENSI

By W. CRANSTON BELL, B.A., Sanyuan, China

Shensi is the most distant province of China in which the B.M.S. works. Its people live in the unsettled conditions of war and divided allegiance. Our outlying churches can receive only infrequent visits from missionaries. This article describes one such visit. Its light and shade will be generally appreciated and will awaken prayers for those who hold fast amid peril and adversity.

THE aim of this trip was to visit each of our churches as far north as we found it possible to get. Our final goal was Lo Ch'uan, five stages out, where we hoped to meet as many representatives of the Yenanfu Association as could get away. We found it impossible to go to Yenanfu itself, as a visit from a foreign missionary to our churches in that Communist area might have resulted in increasing the difficulties of our people there.

My travelling companions were Nieh Men-chiu, the chairman of the Evangelistic Committee of the Sanyuan Association, for the first part of the way: and Pao-yu, a colporteur in charge of the Sanyuan preaching hall, for the remainder. The latter is a pastmaster at making contacts with all sorts and conditions of men.

We found each town, market town, village and even isolated hamlets and groups of hillside caves, alive with troops. Work on the construction of watch-towers and on the repair of roads and bridges was being feverishly pressed forward. The roads bore an almost continuous stream of traffic—pack animals and heavy carts, taking up flour and wheat and bringing down coal from the mines. On the other side of the river, workmen were engaged in cutting the earth slopes or blasting the rocks to make a railway track. Such is Shensi to-day!

On the first part of the journey we travelled by cart. Then we hired donkeys. My bed-roll was placed on one side of the wooden pack-saddle and balanced by my camp-bed and suitcase on the other. A rug folded several times was laid on top of the pack frame, and I sat, with legs dangling on either side of the donkey's neck or else swung to one side. It was not the most comfortable mode of transport and in a day's journey of from twenty-five to thirty miles, I walked from ten to twenty. Coming back we travelled on horses provided by the church folk at Chung Pu.

WE met with nothing but friendliness and courtesy from military and civil authorities. I carried my British passport, but did not need to show it once, and as I was travelling in a country at war and in an area where internal politics are in an acute stage, I consider that the treatment I received is evidence of the lack of suspicion with which the Chinese regard the stranger. Just now our credit as a nation stands high. There is an amazing grasp of the international situation and good wishes are expressed for our victory, coupled with the hope that Britain and China may draw nearer together.

Contact with all and sundry was easy to make. The preacher of the Gospel was listened to with interest. It is not too much to say that there is a

CHINESE KINDERGARTEN CHILDREN

hunger for spiritual things, especially among the military class. The ground is ready for the seed, and in place after place we felt the Lord had many waiting to be saved. We found everywhere Christians in positions of influence and importance—military, hospitals, civil magistracies, public services—e.g., post office, divisional headquarters, A.R.P. posts—and their need was for Christian fellowship and instruction. The men who lead our churches in this area are few in number and mostly not strong enough to cope with the opportunities. The churches are weak and the fault lies as much with us as with them and I have to give thanks to God that He has kept them in their isolation from falling away. There is a real challenge in the situation in this northern hills area and, humanly speaking, I do not see how we are to buy up the opportunities. This is what calls for your prayers.

NOW for some thumb-nail sketches of the churches :

YAOCHOW : This is a church with a forty years' history, but which was almost defunct until four years ago. A new caretaker began its revival by means of a small Bible class. An experienced pastor was appointed who is able to give systematic Bible instruction. One feared for this church, since it had entered a stage of emotional religious experience, due to the speaking of missioners from an indigenous sect whose members lay undue emphasis on *feeling* as a mark of the Christian life to the exclusion of the historical Gospel. We held three days' meetings here and on the last day baptised twenty men and women brought to Christ through tent preaching by voluntary church members.

T'UNGKUAN : This is the weakest church. Its foundations were wrongly laid by a deacon who thought more of its material well-being than of its spiritual growth. It has also suffered from many occupations by troops. We held two days' meetings and then visited a little group of caves four miles distant where one Christian has gathered a group of learners.

CHUNG-PU : Military and political disturbances since the Revolution of 1911 have interfered with regular work and worship. The faithful watch and ward of the church " head " has enabled a Christian witness to be maintained. There is hope for this church and opportunities for work among the normal school of two hundred and the recently opened small-arms factory with seven hundred to eight hundred workmen.

LO CH'UAN : After this church had been bombed three times by the Japanese, its members moved to a nearby village in which the evangelist lives. The church now meets in three brick-built caves. The quarters are dark and confined, but they are a rallying point for the scattered Christians.

Here we met the Yenanfu delegates—four men and one woman—tired but cheery after a hard journey. We spent most of our four days together in devotional meetings and Bible study, with afternoon public meetings and evening prayers. I learnt that the Yenanfu church maintains its witness without a missionary, in theoretical freedom of faith and worship. In practice, however, there exists intimidation of members and learners, continual investigation of the activities of the church, restrictions on the movements of evangelists, prohibition of public preaching, prevention as far as possible of all efforts at private persuasion and destruction of such Scripture portions as can be sold. The continued strain is great and only the Lord of the Church can give the faith and courage to hold out.

In one village we had a long and searching talk with the local and rural councillor. At the end we prayed with him and heard him pray, stumblingly, yet with the faith of a child. It was an uplifting experience. We implore the prayers of friends at home for these churches in what is the remotest part of our China field.

S.S. Grenfell

NEWS has just been received from Yakusu that the *Grenfell* has now become quite unfit for service and is finally out of commission. The *Grenfell* was built in 1911, its cost being borne by the Arthington Fund. It has been used for itinerations and other varied needs on the vast river system in the evangelistic operations of the missionaries. A motor launch, the *Mokili*, has taken its place.

NOTHING AT ALL!

By R. A. BARCLAY, M.A., B.D.

The writer casts a startling and revealing light upon the mental outlook of the young men of India. Its implications are far-reaching It emphasises the importance of the work of Serampore College in which he is a professor.

A FEW years ago Sir C. V. Raman, the outstanding Indian physicist, addressed a Y.M.C.A. gathering in Bangalore and narrated something of his own religious history. He described how as a boy he had " narrowly escaped being converted to Christianity," and would have been, but for the restraining influence of his mother. Thereafter he became a theosophist, after that a Buddhist, " then a man of science, and then nothing at all." Whatever his present position may be, the spiritual tragedy depicted in this report of his address to young men of India compels us to remember the powerful influence of outside circumstances upon the youth who is not surrounded with the traditions of Christian culture. His home, with its Hindu or Muslim parent and narrow outlook, and the constant pressure of communal life weighted with centuries of religious traditions and social customs, do not make " being converted " easy. The missionary's successful drive through to the mind of the youth to interest him in Christ may not lead to surrender because the defences provided by family and community prevent the entry to the inner citadel of the soul. The youth " escapes," not by his own efforts, but by those of his friends and community. There is need for prayer, not only for conversion, but for the folks in the home and those who exercise influence in village and township.

Yet the great " enemy " of the Christian faith to-day amongst Indian youth is not to be found in the old faiths, but in the new influences which have filtrated in from the West with the result that men's religion becomes " nothing at all." Men not only do not believe in the " gods," they are not prepared to believe in " God." The student looks forward to filling a post in the commercial, administrative, educational or political services of the country. He aims at a job. He is not seeking a faith. He talks often of the " struggle for existence "—a phrase repeated *ad nauseam*—but he is not concerned with the power that makes existence possible and the struggle victorious. He sees his problem primarily as an economic one, and he is prepared to give his allegiance to the " ism " or faith which will at least offer a concrete answer to his needs here. The overwhelming majority of students, if faced with the choice between the study of philosophical subjects and economics in their University course, would choose economic theory. They are quite content to leave unexamined the foundations of religion. Because the text-book cannot refer to God, they assume He is superfluous. The result of the enquiry initiated last year by the National Christian Council into the extent of the secularistic outlook of students in Indian Universities is awaited with the greatest interest. But whatever the findings, the challenge is clear that the Gospel must be propagated with greater zeal and intensity, if men's minds and lives are to be saved from the creed of the godless.

And they can be. For what is the witness of the fifty-seven Christian young men in Serampore College this year amid their two hundred and fifty fellow students save this—that they have found a meaning for life and destiny in Jesus Christ? Twenty-five of them so empowered by Him as to give their lives to the service of the ministry of His growing Church in India; thirty-two of them, Christian laymen to carry forth the principles and love of Christ into the complicated society of modern India! They are the men who throw back the challenge of Christ to the " nothing-at-alls." Pray for us!

Our Summer Schools

BOOKINGS for our Summer Schools at Seascale, Cumberland, from Saturday, August 2nd to Saturday, August 30th, have been made in good numbers. There are still some vacancies, however, particularly in the first fortnight. An attractive programme, somewhat lighter than in normal years, has been prepared, and generous arrangements have been made for recreation. Seascale is a quiet coastal resort, within reach of the Lake District. Applications for particulars should be made to Mr. H. L. Hemmens, 19, Furnival Street, Holborn, London, E.C.4.

SERAMPORE COLLEGE CONVOCATION, JANUARY, 1941

SERAMPORE FLOURISHES

SERAMPORE College has concluded another year of successful work. The last Convocation was attended by representatives of many denominations and affiliated colleges. Diplomas and degrees were granted to sixty Indian Christian students—twenty-nine as Licentiates in Theology and thirty-one as Bachelors of Divinity. The Walter Sutton Page prize in New Testament Greek was won by a Baptist student from Palwal who also graduated B.D. The first award of the Mackinson scholarship for research and literary work was granted to a former Serampore graduate who is engaged with the Welsh Presbyterian Church in Assam on the revision of the Khasi Bible version and is writing a commentary.

An item of unusual interest was the presentation of the honorary degree of Doctor of Divinity upon the Rev. John Zimmerman Hodge, the retiring secretary of the National Christian Council of India, Burma and Ceylon, who, by many years of able leadership, has won the confidence and affection of all the churches and missions in India. Dr. Hodge is a Scotsman who first served as a missionary of the R.B.M.U. in Bihar with the Rev. G. E. Hicks before being called to his work with the N.C.C. at Nagpur. He has been a staunch friend of Serampore, and the College Council cordially acceded to the warm recommendation of the Senate that, on his retirement, he should receive from the only institution in India that has the power to grant it, a title that he will hold with dignity and credit. Only once before has the Royal Charter of Serampore been exercised in granting an honorary degree. That was upon Principal George Howells on his retirement.

The College has had a very successful academic year. It has mourned the loss of two of its distinguished professors, John Drake and J. N. Rawson. It has welcomed the arrival of Mr. and Mrs. Ryder of Cuttack, and the Rev. V. E. Dutt, of the Canadian Baptist Mission. It has gladly endorsed the invitation to Mr. and Mrs. Bjerrum of Denmark to join the staff as temporary war-time guests, and is looking forward to further reinforcement from the American Baptist Mission.

The total student enrolment at Serampore exceeds three hundred. Of these, about sixty reside in the hostel quadrangle. There are twenty-five in the Divinity classes. The rest, including the local day students, are studying for the Arts and Science degrees of Calcutta University. Serampore College has a very wide attraction. There are men from all parts of India, and some from Malaya, Ceylon, Burma and one from Fiji. They include seventeen nationalities speaking twenty-seven languages. There is a strong bond of fellowship among these and a very real Christian influence is exercised by them. The Hooghly river area gives opportunities for evangelistic work in several Indian vernaculars, as well as English, and the students have embraced them.

For the Lay Preachers' Course organised by the Serampore staff in which examinations for the first and second years have been held, the new printing press of the Lushai Baptist Mission has issued a series of text-books in most attractive form.

C. E. WILSON.

NOTES FROM CONGO

GATHERED FROM RECENT RECORDS

SAN SALVADOR : The schools keep up their high standard of efficiency, and improvements in teaching methods have been introduced. The station boarders show in every way how much they benefit from their stay on the station. We are proud that many of our best teachers and teachers' wives are ex-station children.

The fame of our hospital has been wafted far and wide, and folk from immense distances come for treatment. It is mainly due to the medical work that new districts are being constantly opened up to us, and, when itinerating, we are warmly welcomed in these places.

BEMBE : By State direction, villages are being removed from their old sites in the forests and valleys to new ones on Government arterial roads. We are encouraging the people to develop their village life in accordance with Government regulations. Also, under Government pressure, we are leading our people to erect chapels and schools of sun-dried bricks in their villages. This represents a costly effort, but our people will undertake the work and give generously.

KIBOKOLO : A subversive movement called " Quidista " broke out in the area and turned the heads of many, including Christians. It spread, but as a result of wise measures taken by the missionaries, its effects have been checked.

KIMPESE : The united work here continues successfully. The year began with an enrolment of 102 men students, 88 women students and 235 scholars. A main feature of the work is the Christian training of families ; and manual work, academic studies, evangelistic services in neighbouring villages, Bible classes, prayer services and public worship are all emphasised as essential factors in Christian education.

In addition to students from the Lower Congo area, seventeen men come from other language areas. A Upoto student headed the examination list last session, and a Yalemba student also took an honourable position.

THYSVILLE : In addition to usual ways of witness, regular services are held in the prison, where the message is eagerly received by the prisoners. Services in English for West Coast men who work in Thysville are held each month. Two women have been appointed as deacons to supply a felt lack in women's leadership.

KIBENTELE : Kibentele has a Leper Colony with twenty inmates. It is a place of activity, recreation and contentment. One leper has been baptized. Every village church has been visited by a deputation of three deacons from the mother church at Wathen. These men and a missionary conducted services for the deepening of spiritual life and for fuller consecration.

KINSHASA (Léopoldville) : Six Congo deaconesses are maintained by a fund instituted by Mrs. Kellersberger, an American missionary, from the profits of the sale of her book *Congo Crosses*. These women visit the highways and byeways in search of women and girls who, in the midst of a crowded city and subtle temptations, have drifted or lapsed from regular Christian contacts.

TSHUMBIRI : We are still rejoicing in the comfort of our new church buildings, " The Smallwood Memorial." The station school has sixty boys, many of whom come from far-away villages and through whom, when they return home, the work will be extended and developed.

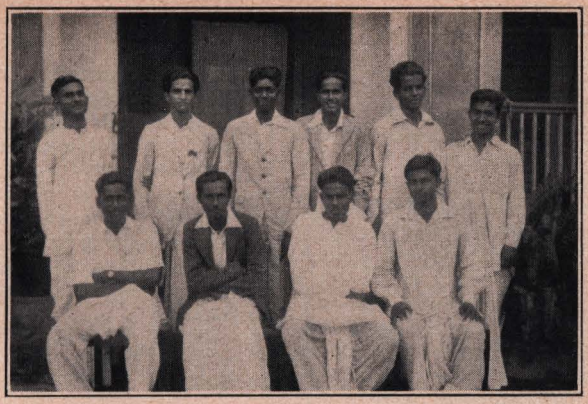
BOLOBO : Sixteen students of the Pastors' School left last year to take up work as teacher-evangelists in the district. The printing press has printed 8,000 copies of the Bobangi hymn-book, as well as other publications. The new girls' school building—Melbourne Hall—is taking shape. The number of teacher-evangelists in the area has been increased to 155.

LUKOLELA : The church contributions have increased. Church services are well attended by members and non-members. There is steady growth in all sections.

UPOTO : The whole of the vast district has been visited by missionaries who have encouraged the teacher-evangelists, examined enquirers and conducted baptisms. The Smith-Thomas Memorial Hospital Buildings at Pimu are nearly complete. A new leper settlement has been opened.

YALEMBA : The school chapel at Ligasa out-station was destroyed by a storm, but a better building has been erected by the school boys. Women are taking an increasing part in the work of the church. Two chapels, each accommodating 1,000 worshippers, have been erected in the district and further extensions are being made on the great Trading Company concessions. Here large numbers of the people have congregated for work.

YAKUSU : The church continues to grow in numbers, in giving and in the building of school chapels in new and existing areas. Several native boarding schools are being run entirely under local leadership and without expense to the Society. These are producing encouraging results. The total church membership is 7,227. A church of many tribes is growing in numbers at Stanleyville, as well as in experience and service.



STUDENTS IN TRAINING AT SERAMPORE (see p. 66)

FROM THE EDITOR'S TABLE

DR. H. C. BOWSER

HILDA CRICHTON BOWSER, B.Sc., M.B., B.S., went to India with the B.M.S. in 1922 and served in each of the North India women's hospitals. For the past fifteen years she was medical officer in charge of Rahmatpur, Palwal.

She sailed after furlough on March 11th, but the ship by which she travelled was sunk by enemy action. No news having been received of her by May 31st, she is presumed lost.

Dr. Bowser was a woman of outstanding professional attainments, fine administrative gifts, unusual quality of mind and a loving heart. She was honoured and beloved by patients, staff, colleagues and fellow workers, and won the respect of them all.

The trust placed in her by her colleagues was manifest when she was elected Chairman of the North India Conference. She had breadth of vision and a resourcefulness by which she turned her dreams into realities. She always saw the hospital as the place where women and children should have the chance of meeting with Jesus Christ and her evangelistic zeal matched her professional keenness and ability.

Her death will be a great loss to the B.M.S. in North India, particularly to her friends in Palwal, for whom and also her relatives the deepest sympathy will be felt.

M. E. B.

* * * *

NEW BOOKS

Congo Doctor. By W. E. Davis, M.D. 288 pp. Cloth. Illustrated. Robert Hale. 12s. 6d. net.

THIS chatty book by an American missionary doctor in Belgian Congo should appeal to all interested in the peoples of that part of Central Africa. It includes vivid word pictures of the vast river system, forest and jungle, and of administrators, traders and planters. Several chapters deal with native conditions and customs : and others throw light on the problems of the Congo Church and the missionary's life and service. The transforming power of the Gospel is made clear and the many thumb-nail sketches of Congo Christians are among the best parts of the book. It is clear that Congo and its peoples have gripped the author. We notice one error on page 174. No Presbyterian Mission is associated with Kimpese.

H. L. H.

* * * *

The Handmaid of the Lord. By Mrs. R. Rowntree Clifford. 96 pp. Cloth. Allenson. 12s. 6d. net.

A SERIES of twelve addresses to women by a gifted Christian woman leader. Women generally, especially those who speak to women's meetings, may turn to these pages with advantage to themselves and with profit to others.

* * * *

AT HOME

THAT Churches with only about a hundred years of life behind them should be able to produce from amongst their own sons and daughters, those who can stand side by side with the chosen representatives of the Older Churches is almost too good to be true.

The arrival of the Younger Churches is perhaps the most significant single fact in the contemporary Christian world. It alters the world's Christian centre of gravity and bears witness to the present activity of the Living God.

A. M. CHIRGWIN.

* * * *

Medical Missionary Scholarship

RAWDON College has a medical missionary scholarship vacant. It provides for a full medical course at Leeds University. Applicants, who must have matriculated, should apply to the Principal, Rawdon College, Leeds.

INDIA

An Echo of Tambaram

THE influence of the Madras Conference of December, 1938, still makes itself felt in many ways. One recent evidence of this is to be found in a week of meetings held some time ago in Koligram village, East Bengal. Here there is a large Christian community. The Church of India, Burma and Ceylon, which is represented in the district joined with the Baptist Church in the gatherings which were conducted by Mr. Masters of the Australian Baptist Mission with the help of six visiting workers. The meetings were held alternately in the Anglican and Baptist churches.

There were daily Bible and devotional sessions, and meetings for children and women, open-air preaching, lantern lectures and evening revival meetings.

Adherents of the four missions in the neighbourhood joined in worship and this made a deep impression on the people. It is hoped that these meetings will lead to a real union among the Christians of this large community, a union of effort and understanding brought about by an enlarged vision.

* * * *

Sowing and Harvesting

"WE rejoice that there is good soil which is bringing forth even sixty and an hundred-fold. Such is the village of Khera. Here, many years ago, a man and his wife from the sweeper community were baptised. After the death of her husband, the woman remained steadfast in her faith and some four or five years ago had the joy of seeing her son baptised. The son is a young man of sterling character, tremendously keen on helping his own community. With the assistance of a Christian man from a neighbouring community, he learned to read and write, and then undertook the task of instructing his own relations in the Christian faith. The joy of meeting and helping this little group of men and women was crowned this year in seeing them baptised and becoming members of the church which was formed in their village. They are bearing a fine testimony to their new found faith. Altogether we have had fifty-two baptisms in different parts of the district."

WEST INDIES

In Jamaica

A RECENT letter from the Rev. A. S. Herbert, Principal of Calabar College, Kingston, includes an account of visits he has paid to many churches in the island during the summer. The work is being maintained under peculiar difficulties, but with great courage, in many places. Mr. Herbert's presence and messages must mean new strength in witness and service to these congregations.

A Youth Conference—the first of its kind—was held at Calabar College in August. Mr. Herbert says: "It proved a great success and will be an inspiration to the churches represented. My wife and I were much impressed by the eagerness and quality of many of the young men and women. Given leadership, there should be a future for our work in Jamaica."

THE FAR EAST

At Tsinanfu

"THE hospital is the busiest place of the whole compound and, with over 140 in-patients, has more beds in constant use than ever in its history, whilst the out-patients' department is thronged every day. This opportunity to serve the sick never diminishes and, with the closing of other hospitals through war conditions, mission hospitals are all taxed to the limits of their resources. Seventy beds are available for surgical cases and for these there is now always a long waiting list. Many of the cases travel over a hundred miles and bear testimony of the widespread region over which the reputation of the hospital has spread. Some of the cases with bone injury or disease have to stay a long time, but we aim at discharging and admitting twenty each week, so as to help as many as possible.

"The hospital is also blessed with a keen and energetic chaplain who, with his active wife, sees to it that the evangelistic opportunities provided by this stream of needy patients are not allowed to slip by."

CLIFFORD V. BLOOM.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, "Bath," £4; Anonymous per Baptist Union, 5s.; G. A. P., 10s.; M. E. J., In Memory of Doris's love for China, 2s. 6d.; Thank-offering, 10s.

Medical Fund:—A. A., 10s.; A. E. H., £1.

Translation Fund:—A. E. H., £1.

Deficit Fund:—B. C., 2s. 6d.; J. W. D. A., £1; P. M. L., 2s. 6d.

China Relief:—Anonymous, Hornsey Rise Church, £1.

Birth

15th March, to Rev. and Mrs. A. L. Suter, of San Yuan, a daughter—Joyce Patricia.

Marriage

26th May, at Waterfoot, Dr. F. R. Brebner-Smith, to Miss N. Entwistle.

Death

26th May, at Peking, Miss Victoria Gertrude Jaques, S.R.N., at Taiyuanfu.

Arrivals

14th May, Rev. and Mrs. W. D. Reynolds, of Kimpese, Rev. and Mrs. J. E. Young, of Yakusu, and Mrs. H. W. Coxill, of Kinshasa.

Departures

27th May, Rev. and Mrs. J. Davidson, for Upoto; Dr. and Mrs. I. S. Acres, for Bolobo; Dr. and Mrs. F. R. Brebner-Smith, for San Salvador; and Dr. P. Austin, for Yakusu.

ATTRACTING CROWDS TO CHRIST—pages 72, 73

THE MISSIONARY HERALD
OF THE BAPTIST MISSIONARY SOCIETY
AUGUST, 1941
Volume 123
Price: TWOPENCE

NEAR SIGHT AND FAR SIGHT

A TYPICAL PAWI YOUTH: INDIA

BI-FOCAL glasses combine, in the same pair of spectacles, lenses which serve for both near and distant sight. The alternative to them is one pair of spectacles for things close at hand and another for things far away. These serve their purpose, but they are bothersome and cannot be used together. It is the combination, with both lenses in one frame constantly before one's eyes ready for instant use, that is so convenient.

Not everyone needs spectacles to correct and improve physical sight, however. But all need mental and spiritual bi-focal glasses. Some Christians are, apparently, near-sighted. Their sight is limited by the immediate. They cannot see beyond their local congregation or Sunday School. They have no place within their range of vision for the distant scene of human sin and need. They have "no use" for Christian enterprise overseas.

There are others, it must be confessed, who are long-sighted. They are drawn by the glamour and romance of missionary enterprise. They respond nobly to its calls and they sacrifice themselves in its interests. And, sometimes, the more humdrum and less spectacular claims of their own church and neighbourhood fail to win a due response from them. Both sets of people, and it is not for us to say which is the larger, need bi-focal glasses.

Jesus had this inclusive sort of vision. He cared for Nazareth, His home town. He wept over Jerusalem, the capital of His vassal country. He healed in Capernaum, near at hand, but He also responded to the appeal of the foreign Roman centurion, the Syro-Phœnician woman and the Greek seekers. He told His disciples to lift up their eyes and look on the fields, and to go into all the world and preach the Gospel to every creature.

The work is one, whether in this country or in others. The root condition and need of men are the same, whoever they are and wherever they live. This has always been the case, for man at heart has not changed. And it was never more so than now, in a world in which distance has been well-nigh annihilated, and the influence of the thoughts, words and deeds of men anywhere affects men everywhere.

H. L. H.

UNIQUE EVANGELISM IN CHINA

Here is an account of the Museum and Institute which is closely associated with the Shantung Christian University, China. The Annual Report, compiled by the Rev. E. L. Phillips, M.A., has been freely drawn upon and much that follows is in his own words. This remarkable work is carried on at little cost to the Society.

THE Museum and Institute was once described by Dr. John R. Mott as the greatest single piece of evangelism which he had seen in China. It was born many years ago in the mind of John S. Whitewright, one of the best loved of our missionaries in Shantung. He had discovered, in lectures to Bible students, the value of teaching through eye-gate. So the plan of forming a collection of models, pictures and other exhibits took shape. With this, he hoped to attract the people and bring them within sound of the Gospel. He succeeded beyond expectation. He enlisted the willing help of generous friends in the homeland and then, in the opening years of the present century, a liberal grant was made from the Arthington bequest, by means of which an extensive and well-equipped range of buildings was erected in Tsinanfu and staffed. The project achieved an immediate success which has been maintained and developed from year to year.

Last year, for instance, 204,230 visitors were registered as passing the turnstiles, an increase of 40,000 over the figures of the previous year. This advance was made notwithstanding an increase of fifty per cent. in the charge for admission. There is one free day each week, but, on other days, 98,206 paid the admission charge. All sorts and conditions of men and women are included among the visitors. "Some spend their days in physical toil with mattock or plough, some are school-teachers or students, some apprentices, others clerks or officials."

LET us join them as they go from hall to hall and from room to room, noting especially some of the latest exhibits which now find their place among hundreds of others. Here, in the main hall, is a six-foot relief model of the globe, not quite finished, and an eight-foot street, complete with buildings, many five-inch figures, together with cars, lorries, buses, cycles and rickshaws, largely engaged in behaving the *wrong* way in traffic. Soon, another similar model, intended to demonstrate the value of safety first, will stand alongside. A splendid display of modern photographic achievements, presented to the museum by the Eastern Photographic Company of America, shows what the modern camera and camera-man can do with the aid of a microscopic X-ray, infra-red and colour films and ultra high speed equipment.

An adjoining room is devoted to Industry and Communications. Another is concerned with Health Education. In a country where 12,000,000 people die annually, many from preventable causes, there is need for such an exhibit. Here, for example, posters and models inform visitors of the causes of disease and of its spread, and inculcate habits that make for a healthy life. One exhibit deals with The Eye and The Ear and their proper care. Recent additions include one which depicts the contrasting conditions of childbirth in clean and dirty homes, for the fight to reduce infant mortality must be won in the millions of homes rather than in the maternity wards of a few hospitals. The two homes shown differ only in dirt and cleanliness, in careless midwifery and easily arranged preventive measures, but it is the difference between life and death.

On the south side is a room whose walls were redecorated last year with posters and panels of life overseas. Our progress is arrested by the fifty or so ten-inch figures of people in other lands. These are exact in every detail. Some have been moved from another room and many new figures have been added to make nearly twenty groups set against painted background scenes of the countries represented. This is one of the most popular exhibits in the museum. Here people from Wang-Family Village may catch a glimpse of what life is like from Sumatra to Lapland.

The Sky and Weather Room continues its monthly map and description of the Tsinanfu sky, and thus makes its contribution to the study of the stars and of the weather.

Literacy classes, held on five afternoons

AN EXHIBIT AT TSINANFU, CHINA

each week and attended by women and girls whose ages range from sixty-four to ten, have been taught by missionaries and Chinese colleagues. The members learn to read with Christian Literature Society's publications as text-books. These are planned to prepare the way for reading the Bible. These pupils, half of whom are married, are joined by others for a religious study group every Monday afternoon. The group membership is shared equally by church members and intending members.

WHAT has all this to do with evangelism? The answer is, "Everything!" The buildings have been skilfully designed. Between the main halls are smaller rooms in which the curious and the eager may hear something of the Gospel. In the centre is a small preaching hall with seating accommodation for some two hundred people. Here visitors may rest and here, several times daily, one or other of the Institute's evangelists gives brief talks explaining the Christian faith and way of life to all who wish to hear. At times, the filmstrip projector has been employed for illustrated talks on the life and parables of Jesus. Attendance is voluntary. Nevertheless, last year's audiences exceeded 104,000.

Some of the more interested listeners remain to talk at length and return again later. To this man and that woman it becomes clear that life with Christ as Friend is the fulfilment of long cherished desires. Others responding to the Christian call, raise practical points regarding the Christian's attitude to ancestor worship, fasting, cultivation of the moral life or social problems, all of which make opportunities for discussion with the evangelist. We do not know where *all* these guests go or what becomes of them, but of some we hear again. We know that Mrs. Wang, the cloth remnant seller went back to join the church in her home town; and that Mr. Yang, the young school-teacher, left the museum with a newly inspired devotion to Christ in his heart and with a firmer footstep on the road to the future. And Mr. Wang, who came to Tsinanfu from the south on a visit to friends, found in the Institute more than he had expected, for he discovered an answer to his perplexities.

THE Christian influence of this unique institution spreads far and wide beyond the bounds of the extensive province of Shantung. It reaches all classes of the population. It is a magnet which draws the multitude within range of the sound of the Gospel. And, as always, some of the good seed that is constantly scattered, falls on fruitful ground and yields a rich harvest. Through it, the missionaries and Chinese colleagues who toil there are fulfilling the apostolic ideal of being all things to all men that by all means they may save some.

A LETTER FROM SANGAU VILLAGE

By EDITH M. CHAPMAN, Lushai Hills, India

Miss Chapman was the first single woman missionary to be appointed to the Lushai Hills, India, in 1917. Her constructive work has been rewarded with striking results, one of which is described in this article.

WHEN the Sêrkâwn Girls' School was opened for the first time in March, 1921, one of the boarders admitted was Lianchâni of Chengpui village. Her mother brought her to ask for admission. She said "I am a widow with four daughters, the youngest of whom is seven years old. My husband died when she was a baby. Since his death I have become a Christian. I have no son to give to God for His service, so I want to give one of my daughters. The two eldest are too old to begin school now, the youngest is very delicate, but Lianchâni here is only twelve years old. She is young enough to begin school, I think she is intelligent enough to learn, and she is quite strong, so I want to give her to God to be trained for His service."

So Lianchâni became one of the first nine boarders and in a year or two one of the first prefects ; then one of the first student teachers, and finally one of the first teachers. She served on the school staff for five years, and it is impossible to express what the school owes to her. She is a born teacher, a real enthusiast, a consecrated Christian, and undoubtedly a leader. She married a Government messenger and, for their honeymoon, they went a ten days' tour in the district. In each village they visited, the bride conducted services, with the bridegroom a member of the congregation! Six happy years of married life have followed, and three sons and one daughter have been given them to complete their joy.

In November last year the husband was transferred from Lungleh for a period of service in the distant Pawi village of Sângau.

SÂNGAU village! Some who read this will remember the name. It has been a difficult village to capture for the King. How many prayers have gone up for Sângau! Sometimes when a man is transferred to this isolated place, his wife feels extremely sorry for herself. Not so Lianchâni. With a radiant face she said : "At last God has granted my wish. I have always wanted to work among the Pawis, and when I married I hoped we should one day be sent to this village. I hope to do a lot there for the women and girls." In January she started a school for girls in her own house, and some time ago she sent this letter.

Sângau.

MY DEAR "PI,"

I have received your letter, and the things you sent for my school by the boys' teacher, Vânchhûma. I showed the things to the children, and they were delighted. Some of my scholars who have learnt a little have gone to be boarders in the Cheurâl Girls' School. I have now abouteighteen attending my school. They are pleased to be learning to sew. The children here are very backward indeed, and do not want much to come to school. The chief difficulty is that many of their parents will not allow them to come. The few who do come are very industrious. I am sending you a

DARZO VILLAGE WHERE MISS CHAPMAN AND HER GIRLS BEGAN THEIR WORK AMONGST THE PAWI PEOPLE

time-table so that you will be able to see what we are doing.

Amongst the Christians a few of the mothers and young unmarried women want to learn to read and write. The pencils you have sent will be very useful to them. It is impossible to tell you how busy I am. In the mornings I have my school; in the afternoons I attend to my home and look after my children, and the two little children of my widowed sister-in-law. We are building a house for her and her children. At night when the villagers return from the fields, it is necessary to spend time making friends with them. But oh, my "Pi," God gives me strength continually. I am very happy and enjoying myself greatly.

Oh, when will Sângau progress? They are still so very backward that they are much to be pitied. The Chief of the village will bring this letter to you, and he will arrange to bring back anything you have to send. If you can send me only one blackboard it will be much easier for me to teach.

Last Sunday my schoolgirls recited the twenty-third Psalm in the church at the morning service. The congregation was delighted, and said, "They have only been to school one month, how have they had time to learn this?" Oh, my "Pi," pray to God for me continually.

Our whole family divides the work into three. My sister-in-law and another relative, Chhuanga, work in the fields to supply some of our food. My husband's work keeps him constantly touring the district, and I have the school, and look after the home and the children. I also do a lot of sewing. The people have not many clothes. Very few wear coats or blouses. Now that they have seen my sewing machine they are weaving cloth, and bringing it to me to be made into clothes for them.

We all send our greetings to you all, including all the teachers. Good-bye.

Your child who loves you always,

LIANCHÂNI.

* * * * *

ALL the work that Lianchâni is doing in Sângau village is, of course, quite voluntary and honorary. This letter is evidence that God accepted and blessed the girl who was dedicated to Him by her mother, who only became a Christian in middle life, and who even now can neither read nor write. More than that, the delicate younger sister became a patient in the Mission Hospital. Then she also entered the school, became in time a prefect and a student teacher, and has now been on the staff for seven years. Of these, nearly three years have been spent in village schools.

These two girls were born into a non-Christian home. Their mother was converted to Christianity by the preaching of Mr. Lorrain. The younger girl was healed in the Mission hospital, and both were trained in the Mission Boarding School. They are devoting their lives to winning and training others. Preaching—healing—teaching—one work for the Kingdom of God. Does anyone ask if it is worth while?

ORPHAN MISSIONS

By DR. J. H. RUSHBROOKE, M.A., President, Baptist World Alliance

IN the vast disorder attendant on war, no enterprise suffers more gravely than that of Christian missions. Nevertheless, there are compensations, and the enlarging sense of a common responsibility for sustaining the witness to the Gospel is one of them.

I make no attempt to describe the situation as a whole; the MISSIONARY HERALD'S space *is* severely limited! It should, however, be realised among Baptists that in many parts of the earth our people are hampered in exceptional degree by present-day conditions. There are, for example, in Congo, mission fields opened by Baptists of Norway, Sweden and Denmark. These fields are younger and smaller than our own, but the work is intensely vigorous and has been remarkably successful. About 4,000 church members, and over twice as many school pupils, are registered to-day. The German Baptist Mission in Cameroons (French and British mandated territories) claims some 47,000 church members and a few thousand scholars.

All these undertakings are so seriously hampered that, in one instance, their very existence is endangered. I am happy to be able to report that our American brethren have not confined their interest to the B.M.S., but are assisting these other missions and propose to do so on a still wider scale. The sense of fraternal unity, fostered and expressed for nearly forty years by the Baptist World Alliance, is strong and deep. But I confess that, in view of the conditions of the present war, I am specially thankful that some British gifts have been sent to assist the section of the German mission in British Cameroons, and that our World Alliance has served as the channel for transmitting funds from Switzerland. Prayer for these fellow disciples of our faith is earnestly sought.

IN HOSPITAL AND SUMMER SCHOOL

By JEAN BENZIE, Bhiwani, North India

THE Hospital seems to get more and more busy. We have had some very bad cases of typhoid and diphtheria, and the surgical wards are full as usual. One small patient caused us much anxiety —she was Pamela, the only child of our Indian pastor. She was extremely ill with typhoid fever and was unconscious for days. Her parents quite gave up hope of her recovery, but the whole Christian community rallied round them, supporting them with their sympathy and prayers and at last consciousness began to return and she gradually recovered. Our nurses have never seen such an ill patient recover —the Hindus and Mohammedans who come to us will never allow the patients to stay if they become really bad, they take them home if the case seems hopeless and we do not get the opportunity to give them every chance of recovery by trying all the means at our disposal. Pamela's recovery was a lesson to these others in faith and belief in prayer.

PALWAL CHRISTIANS SEWING FOR HOSPITAL

Just when Pamela was so ill, Hospital Sunday came. The success or failure of that day seemed to depend on Pamela's condition. Fortunately she was a little better on the Sunday morning, so we went to church with more hope in our hearts. It was a real Hospital Sunday for, during the past week, the hospital had been much in the minds and thoughts of all the Christians. Besides Pamela, there were two other Christians ill with typhoid— little Rama, the daughter of a poor village Christian, and Santhi, the young wife of a Christian tailor. Both of these are now convalescing.

It was a most encouraging service. Mr. Morgan preached a sermon on the Good Samaritan and a large table was spread with a white cloth on which was a huge Red Cross and on this the gifts were piled. All sorts of useful things were contributed, such as soap, safety-pins, buttons, children's garments, medicines, food, bed-linen, etc., and quite a large sum of money. Some Hindu patients were there and gave generously. The nurses all wore their uniforms of pink frocks and white aprons and flowing caps to church ! I felt proud of our Indian staff. A doctor could not do much without their faithful help and loyal support. It is they who make it possible to treat so many patients and to perform so many operations, for they carry out all the important details. They all entered into the spirit of Hospital Sunday and made garments and gave out of their meagre wages. There was a fine spirit in the service and we all feel that a good beginning has been made in obtaining more local support for the Hospital.

This week there is a Summer School being held in Palwal and five women from here have gone, including Parbati— the nurses' cook. The School is for village women who cannot read or write and is meant to give them intensive teaching and to train them in prayer. It is difficult for us to realise how much we depend on reading and writing, and we cannot imagine how we would fare without these valuable assets. It is not easy for these village Christians to make any headway in the faith when they cannot read their Bible. Every effort is now being made to get all the Christian children educated and there has also been a drive to introduce adult literacy in the villages. Parbati has been struggling with the Hindi characters and can read a little, but she cannot yet read the Hindi Bible she acquired recently.

In hospital we endeavour to teach

patients to read if they stay long enough. The children are the keen ones and they soon pick out the characters and then become the proud possessors of sections of Scripture in large print. These they read aloud to their admiring relatives.

It is useless to touch on the War, as events move so quickly these days. Although out here we can do little to help in the actual struggle to rout evil, we are thinking of the Allied Cause and praying that those experiencing danger and anxiety may be encouraged and upheld. The Indians follow the war news with interest, and the disunity in India is less in the face of this common foe outside, but one longs for the day when the Hindus and Mohammedans will find peace and brotherly kindness in belief in Jesus Christ.

GOSPEL TRIUMPHS IN CONGO

By LIONEL G. WEST, Lukolela, Middle Congo

Lukolela is our oldest upper river station. Here are three examples of the power of the Gospel in that area. They are stories for telling to others.

MOST readers are familiar with the various activities of the Baptist Missionary Society in this area. It may well be asked : Are there any tangible results from all these activities ? Is the leaven leavening the lump ? Is the constant teaching of the life and example of our Lord developing an active conscience in native Christians, and building up a live Church ? I would say, " Yes ! " Let these examples serve as proof of this.

(1) Recently, when there was a death in a village, one of our teachers stood up in the midst of a crowd of people and said : " We no longer follow the old customs here since we have received the Good News. You people here called me to your village to be your teacher and so, as a teacher, I must do my duty and teach you people of One Who overcame death and Who has prepared a place for those who believe on Him." Then they sang hymns and read portions of scripture. This is the triumph of the Gospel. Instead of the former heathen wailings and funeral orgies—a Christian burial service and an open-air meeting !

(2) Here is a heathen woman who, all her life, has kept fetishes in her house to protect her from sickness, to keep her on good terms with her neighbours, to have a big family, and to guard her from all the evil spirits of the departed ones.

An itinerating preacher who knows her well, invites her to an evening service. He preaches on the woman who for twelve years had spent all she had without receiving benefit and who, on hearing of Jesus, came in the crowd behind Him and " touched His cloak." The following morning that woman brings all her fetishes, including a small drum which she used in evil dances, presents them all to the teacher and makes a promise that from now onwards she will put her trust in Him. Thus the Gospel triumphs, drawing such as this woman to Him whose power is still the same to-day.

(3) Here is a young man who has had a vital religious experience during the Revival. The Gospel has cast its spell on him and he is compelled by the power of the Spirit to visit villages, preaching and teaching the truths he has experienced himself.

In every village in this district there is a church and native evangelist. Daily services are held and the Gospel is preached. Pray that more and more may respond as that Gospel reveals the Saviour to those who listen. Pray that, more and more, the Christians may grow in grace and character, and so bring glory to His name.

Yours Is the Power

DO you ever stop to look at a coin as you take it out to make some purchase ? It is your life you hold in your hand. You have worked and given of your energy in return for these coins. Look beyond the coins in your hand—realise that through them you can help Christ transform those burdens on men's backs all across the world into new opportunity for life.

Take these ordinary pieces of metal you handle every day, put them in the hands of your missionary society, and follow them with interest and prayer. As you discover their possibilities to bring about changed life, you will have such a thrill as millions crave. You will have thrown your weight into the scales for a new world of to-morrow. *Yours is the power—power beyond the dreams of man !*

FOR SERVICE OVERSEAS

DR. F. R. BREBNER SMITH

MRS. BREBNER SMITH

DR. PHILIP AUSTIN

DR. FRANCIS ROWLAND BREBNER SMITH, M.B., Ch.B., is a member of Queen's Road Church, Coventry. His medical course was taken at Manchester, where he held the medical scholarship of the Baptist College. He has served as Resident Medical Officer in Rugby and in general practice in Coventry. He has been a Sunday School teacher, leader of a Crusader Class, in Mission Hall work and was a member of the Student Christian Movement. He has been appointed to San Salvador.

* * * *

MRS. BREBNER SMITH (*née* Nellie Entwistle) is a member of the Waterfoot Baptist Church. She was educated at local schools and at the Manchester College of Domestic Economy. She holds the diploma in Needlework and Dressmaking. She has taught domestic subjects under the Manchester Education Committee, and has served as Sunday School teacher and member of the Girls' Auxiliary.

* * * *

DR. PHILIP AUSTIN, M.B., Ch.B., is a member of the Canterbury Church. He held the Rawdon College Medical Scholarship and received his training at Leeds Medical School. He has served as House Surgeon in Leeds Hospital for Women. He has been a Sunday School teacher and preacher and a member of the Student Christian Movement. He is appointed to Yakusu.

Used in Glasgow

HERE is a rhyme which comes from Adelaide Place Church, Glasgow. Missionary secretaries in other churches may like to copy it as a poster for exhibition in church vestibules and other prominent places where members of the congregation may read it.

Have YOU got
A Talking Box?
It looks at you

And this is how it talks :—

It says : " Say ' Thank you ' for a quiet night."
It says : " Remember the folk out of sight,
Who are fighting, every bit as hard as you,
To conquer evil and make the world new."
It says : " There's a Red Cross overseas
Helping to battle with terrible disease."
It says : " There are women in the forces there.
They are counting on you to do your share."
It says : " Have you read your Bible to-day?
Then you will want to send it to folk far away."

This box has four shelters and also four slits.
Put a penny or a shilling in, it's safe from the
" blitz."

A New Year's begun for the B.M.S.
Will you have a Talking Box?
Do say " YES ! "

* * * *

A Rhyme for the Box-Holder

YOU who have taken a Talking Box,
Give it a shake and hear how it talks.
It may say " A little," and it may say
" A lot,"
Or it may simply say " Forget me not ! "

Missionary boxes of various kinds may still be obtained without charge from the Home Department, B.M.S., 19, Furnival Street, London, E.C.4.

THE EDITOR'S NOTES

MISS V. G. JAQUES

MISS JAQUES, who died in Peking on May 26th, joined the China staff as a nursing sister in 1918. She rendered devoted service throughout in one station, Taiyuanfu, until the missionaries were obliged to leave some eighteen months ago. She will be gratefully remembered by colleagues and Chinese alike for her skilled professional gifts and her evangelistic zeal. Her work in training Chinese nurses was also of a high order. She was justly described as a model of able and consecrated Christian witness.

AT HOME

"TO abolish war, it is not essential that all should fully live by the Christian gospel or even that all should become Christians. It is, however, essential that in every land there should be at least a large and influential minority who accept the Christian gospel as standard. If the Christian missionary enterprise can be maintained and strengthened, such a goal is within the range of feasibility. Even to-day, it is true that through Christian missions is being built, in this day of rising nationalisms, the one fellowship which, the world around, is lifting men's horizons above themselves and their selfish interests to a higher centre of loyalty."

K. S. LATOURETTE.

* * * *

Summer Schools

BESIDES the Summer Schools at Seascale, Cumberland, from August 2nd to 30th, for which bookings have been received in large numbers, another School will be held at Caerleon, near Newport, Mon., from Monday, August 11th, to Saturday, August 16th, inclusive. Particulars may be obtained from the B.M.S. Welsh Representative, the Rev. D. Christy Davies, 1, Langland Close, Mumbles, Swansea, Glam.

* * *

Foreign Stamps

ABSORPTION in war and its demands need not exclude other interests. Indeed, the value of some recreation or hobby is more desirable now than in peace time. So we call attention to our Foreign Stamp Bureau as providing a useful and profitable occupation for our readers and their friends. Its operations bring financial help to the Society. The Hon. Secretary, Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon, will be pleased to supply packets of stamps (all different) on reasonable terms, and approval books. He will welcome correspondence.

OUTSIDE THE TSINANFU MUSEUM

CONGO

For Temporary Service

MR. THOMPSON, senior missionary at Kibentele, is undertaking duty in connection with the Congo Protestant Council during the furlough of its Secretary, Rev. H. W. Coxill. With Mrs. Thompson, he will be taking up residence in Léopoldville for this period. Mrs. Salmon, of Léopoldville, is acting Secretary of the C.P.C. Women's Committee during the absence of Mrs. Coxill.

* * * *

Rev. E. D. F. Guyton

MR. GUYTON has served during the past year as President of the Congo Protestant Council, which is representative of the many evangelical missionary societies in Belgian Congo. Mr. Guyton joined the B.M.S. staff in 1921, after having served for fourteen years with the Congo Balolo Mission. He has long been engaged in administrative and evangelistic work at Léopoldville. The Council Secretary, Mr. H. W. Coxill, says: "Right well has Mr. Guyton served us during his term of office. Not only did he preside at the 1940 as well as the 1941 meetings, but, for many years, he has been one of the most sympathetic friends of the C.P.C.—constantly giving help and counsel that has been greatly appreciated."

* * *

From Kibentele Lower Congo

"MR. AND MRS. REYNOLDS, of Kimpese, were here for our annual Matondo (Thanksgiving Meetings). We had reached something of a crisis in the matter of church discipline. Mr. Reynolds' addresses were splendid, but it

seemed that his words fell on stony ground. The drink question was becoming acute. It was deeply concerned with the making of fermented drinks and their sale at the native markets. This was a source of income, and abstinence in the broad sense touched pockets too closely. We were depressed about it because the deacons and teachers would not take a stand. As church members our people are expected to be abstainers. But refreshing drinks are not to be had, and this is a dry land and a thirsty land. So the ruling had lapsed and we realised that it would need wisdom to introduce it again. However, the folk have come round, and upwards of 200 church leaders have made a personal promise that they will take no part in the making, taking or trading of strong drink. This is a big help. Now we can count on their influence with the church members among whom they work in their villages. It is a definite sign of growth when a native denies himself something he would really like to have, for the sake of the brethren."

DOROTHY H. JAMES.

* * *

In Japan and Korea

OWING to the difficult conditions now obtaining, 250 of the 750 missionaries in Japan have left the field. About three-fourths of the 400 missionaries in Korea have also left for their homelands. The Christians of both countries are passing through a period of severe trial and hardship.

INDIA

Henry Martyn School of Islamics

MR. BEVAN JONES has retired, for reasons of health, from the principalship of the Henry Martyn School of Islamics at Lahore, India, after eleven years of distinguished service. This School trains missionary and Indian workers of many societies for this specialised work among Mohammedans. Dr. Donaldson, of the American Presbyterian Mission will succeed him. Mr. and Mrs. Jones are taking six months furlough in India, after which they hope to engage in translation work.

* * *

Evangelism

"AMONG those baptised in one village were four young women, through the influence of an old girl of the Baraut Sunday School who, though living in a non-Christian home, has remained true to Christ and serves Him in her village."

KOND HILLS REPORT.

DOUBLE YOUR SUBSCRIPTION

INCOME Tax is soaring to ten shillings in the pound. This can be turned to the benefit of the B.M.S. and other religious and charitable organisations, through the Covenant Subscription Plan. By this all who pay Income Tax at the full rate and covenant to subscribe to the B.M.S. for seven years, will have the satisfaction of knowing that, for every pound of their subscription, the Society can recover another pound from the authorities. Thus, a gift of £1 becomes £2; £3 become £6, and so on.

The Society already benefits considerably from the operations of this plan. It will do so still more as new Covenanters are enrolled. Particulars may be obtained from the Home Secretary, 19, Furnival Street, Holborn, London, E.C.4.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—A Friend of the B.M.S. for China (Sianfu), £2; C.L.S., 2s. 6d.; R.A.S., donation for work among Lepers, 2s. 6d.; S.W., China, 10s.

Medical Fund:—D.M., Dundee, for medical mission work in China, £1.

Deficit Fund:—A.R.K., £5; "For Hospitality," St. Andrew's Street Church, Cambridge, £1; Winchester, 10s.

LEGACIES

The following Legacies have been received in recent months:

1941			£	s.	d.
May 5	Mr. Peter Sinclair		145	6	10
19	Mr. G. F. Craggs		450	0	0
23	Miss E. Bone		173	0	0
28	Rev. T. Jones		450	0	0
June 3	Miss L. M. Taylor		25	0	0
3	Mr. F. J. Marnham		500	0	0
16	Sir E. Wood		68	15	2
16	Mr. A. S. Morton		285	13	3
17	Mr. Reid		25	0	0
19	Miss E. E. Robinson		750	0	0

Births

15th June, 1940, to Rev. and Mrs. W. G. D. Gunn, of Sianfu, a daughter, Eleanore Sylvia. (Announcement delayed by reason of missing correspondence).

11th May, 1941, to Rev. and Mrs. L. G. West, of Lukolela, a son, Robert William.

27th May, 1941, at San Salvador, to Rev. and Mrs. W. D. Grenfell, of Kibokolo, a daughter Helen.

Marriage

10th May, 1941, in Calcutta, Rev. G. H. Brown, of Barisal, to Miss M. Richardson, of the Methodist Missionary Society, Calcutta.

Death

22nd June, 1941, Dr. D. R. Edwards, of Swansea.

Departure

23rd June, 1941, Rev. R. A. Barclay, M.A., B.D., for Serampore.

GET READY FOR GIFT WEEK—page 88

THE MISSIONARY HERALD
OF THE BAPTIST MISSIONARY SOCIETY
SEPTEMBER, 1941
Volume 123
Price: TWOPENCE

HIS COMPULSION AND OURS

PAST AND PRESENT FOREIGN SECRETARIES MR. WILSON AND DR. WILLIAMSON AT KETTERING [Photo: Miss Barnard

JESUS was mastered throughout His ministry by a moral imperative. His unhurried and ordered life was dominated by a sense of duty. The variety of His concerns was never allowed to obscure the accomplishment of a supreme purpose.

This is seen in such instances as the urge that bore Him through hostile Samaria; His anxiety to work the works of God; His care to buy up present occasions and opportunities; to reach the "other sheep" and to bring them into the fold; and to go to Jerusalem with the set face that indicated an unbreakable will, there to suffer on the Cross for the salvation of men.

For Him life was anything but an easy road. His purpose admitted no half-hearted committal. His was a conflict which needed all that He, the Son of God, could give His fellow-men, and because He gave His all, He triumphed.

His professed followers need to have the same motive of compulsion. Jesus saw a world desperately in need of God. We need to see the world of to-day in a like desperate condition. And it is not hard to see it, with the tragedy and suffering of war about us. But Jesus did more than see. He gave Himself without reserve as the remedy.

The same measure of response is required of us if this stricken world is to be set right. The proclamation of the Gospel is not a pastime which is the occupation of the elect. It is the business of all Christ's followers. It is not a subject for feeble and occasional publication. It is a call that needs sounding like a trumpet blast.

Here is something in the example of our Lord which challenges us at the beginning of another autumn and winter. Do we stand where Christ stands? Is our giving of interest, prayer and support what He asks of us? Are we concerned that our fellow Church members should take a worthy part in this enterprise, and are we bringing them to do it?

"I must" were words frequently on the lips of Jesus. That same sacred compulsion must rule in our own hearts and those of our fellows. H. L. H.

REVISION OF THE ORIYA BIBLE

By B. F. W. FELLOWS, B.A., Cuttack, India

Baptist missionaries hold an honourable place in Bible Translation. This article deals with one example of what is being done now and outlines the difficulties and hopes of those engaged in it.

A THOROUGH revision of the Bible in the Oriya language is being undertaken and progress is being made. Oriya is spoken by nearly ten million people in the province of Orissa. The original translation was made by Carey —the New Testament in 1807, and the whole Bible before the end of 1815. In this task he was fortunate to have the services of an Oriya, Mrutunjaya, whose features are familiar through the well-known print, *Carey with his Pundit.*

Mrutunjaya was " one of India's best Sanskrit scholars," and was appointed by Carey as his chief pundit. To an Oriya, therefore, belongs the honour of being Carey's chief help in his marvellous work of translating the Scriptures into the various languages of India. After Bengali, Oriya was the next spoken vernacular into which the Bible was translated. Who but Mrutunjaya would have turned Carey's mind in that direction ? Indeed, we are told that Mrutunjaya himself made the first translation of the New Testament into Oriya from the Bengali translation which had just been completed. This was no difficult task for him as the two vernaculars are so closely related ; but one result has been that the Oriya version, even up to the present time, has retained the stamp of the Bengali upon it. This has been one of the reasons for the various revisions which have been undertaken.

It can be readily understood that revisions have been necessary because of inevitable changes which came about in a living language with the passing of time. Words alter their meaning ; some become debased, others are raised to nobler uses. In the case of many words, it is discovered that shades of meaning have crept in which made them unfitted to be used in the context in which they were formerly employed. Apart from this general reason for revision, an additional one was found for the present undertaking in the fact that the translation now in our hands was not made in the light of the Biblical scholarship which produced our own Revised Version. And a further particular and urgent reason was discovered when accumulated evidence showed that the language of the present Oriya Bible was not acceptable to educated Oriyas, neither Christian nor non-Christian. During protracted discussions it became increasingly clear that the only way the language could lose its " foreignness " was for it to pass through the mind and heart of one whose mother tongue it was, one who was well versed in the literature of his own people, and entirely consecrated to such a high task.

Such an one was found in the Rev. B. Pradhan, B.A., B.D. (Serampore). His experience in training young men for the ministry of the Church in Orissa, and as pastor of the Oriya Baptist Church in Cuttack, helped to fit him for this work, and he was appointed leader of a Board of Revisers. Associated with him are the Rev. G. Rath and

CUTTACK GIRLS' SCHOOL AND ORPHANAGE: LEAVING THE PRAYER ROOM

myself. Mr. Rath served the American Baptist Mission as a preacher for forty years, and brought to this work of revision unusual gifts, and, as a converted Brahmin, a high conception of its sacredness. He has produced much Christian literature in Oriya which has had a wide circulation.

THE way for the present revision was prepared by Mr. H. W. Pike's new translation of the New Testament. This translation was well received, and created the desire and revealed the need for the kind of revision now being carried out. A high tribute needs to be paid to Mr. Pike for his great labour in making this new translation, and for the fine scholarship which he brought to the task. It may be noted that Mr. Pradhan saw one edition of this New Testament through the Press in Mr. Pike's absence from the field, and so went through his apprenticeship for his present work.

The difficulties which confront anyone who sets out to revise the language of the Bible can be readily imagined. The question of accuracy, of course, is of primary importance—not mere literal accuracy, but, as far as is possible in rendering one tongue into another, accuracy in passing over the thought enshrined in the words. In India, the difficulties are made more complex by the fact that you are dealing with languages which have for centuries been the vehicles of expression of religious and philosophical ideas. But not Christian ideas. So, although terms are ready to hand, these terms do not have a Christian connotation. There are many names for God, but none which bear the meaning which comes home to our hearts when we use the name "God." The same can be said of terms for "sin," "salvation," "grace" and "love." And yet a choice has to be made. Generally speaking it is wiser to keep those terms which now, after a century of use by Indian Christians, have gained for themselves a Christian connotation.

AN example of a difficulty may be cited in the word used in the present translation for "Testament," as in the phrase "New Testament." The word now used means "rule" or "regulation," with little or no idea of a "covenant." And yet it is hard to suggest a better word, and with its use during all these years, the additional sense of "covenant" has been gained, and I anticipate that the word will be retained. It is interesting to find that Carey used the word "bandobast," which means a contract to which two parties are agreed. But the word is Hindi and not Oriya, and I suppose that is why it was discarded in later revisions. Besides it seems to be used almost solely in the case of civil contracts, chiefly perhaps, of a petty nature. Every section of the Bible as it is revised is submitted to the members of a Reference Committee and to a large number of friends, including non-Christians. In this way it is hoped that the final version will be acceptable to all.

The aim of the new revision is to give to the people of Orissa the word of God in language that shall at once attract and appeal, a book that shall have an honoured place in the literature of that people, and shall help to mould their thinking in high and noble forms—a Bible that shall indeed be a lamp unto the feet and a light to the path of many in that beloved land.

This new revision will be provided with marginal references, and alternative marginal readings, as well as subject headings. Verse numbers will be given at the side, so as not to break up the text. My ardent hope is that the war and all its consequent dislocations may not so seriously hamper the progress of the work as to make it impossible for us to see its completion.

C.E. at Bishnupur, India

RECENTLY we invited the C. E. Movement to hold an All Bengal Convention here. One hundred and fifty young people came from schools and churches from all parts of the Province, and our School Christian Endeavour Society looked after them. All had a very profitable time. On the last day the delegates and our boys went in procession and sang Christian hymns to the neighbouring villages. During the recent Week of Witness the school co-operated with the local Church. We went to Calcutta and joined other Christian bands in the singing procession there and thus gave our witness. During the year four Christian boys were baptized.

A DOCTOR'S JOB

By ELLEN MENZIES CLOW, M.B., Ch.B., D.T.M. & H., China

What does a missionary doctor do? In what surroundings does he or she work? Dr. Clow gives some answer in this unusual form. In all our mission fields, our doctors, nurses and their native helpers see nearly 800,000 *out-patients a year. Each means painstaking, individual attention.*

WOMAN DOCTOR (British), in white coat, with stethoscope and pen, seated at table. PATIENT enters, dragging small boy (a small girl would do instead, as Chinese boys are so small boned. Her hair could go under a knitted red tammy).

CHILD (*pointing at doctor*) : " Will that foreign devil hit me ? "

MOTHER : " Yes, she will if you don't listen to her words." (DOCTOR *busily writing ; then she looks at* MOTHER *and* CHILD *without speaking.*)

MOTHER (*frowns and shouts to* DOCTOR *as though to a deaf person*) : " I do not understand the doctor's words."

DOCTOR (*rises and bows and says*) : " Don't fear. I have not spoken any words yet. Please sit down."

MOTHER : " Aw——" (*Nods in understanding and sits.*)

DOCTOR : " What is your honourable name ? " (*Writes down patient's answers.*)

MOTHER : " My unworthy name is Wong, but I don't understand your words."

DOCTOR : " What is your married name ? "

MOTHER : " I don't know ; my mother-in-law never told me."

DOCTOR : " What is your son's name ? "

MOTHER : " He is called 73, because he was born the day his paternal grandmother was 73, on her birthday. But I do not understand your words."

DOCTOR : " Oh ! " (*Duly impressed, writes it down.*) " How old is 73 ? "

MOTHER : " He is nine years old. But I do not know what you say." (*From time to time, she pats him or, when he is naughty, hits him or pulls him. He stands about, or crawls under a chair once ; not too naughty, but just natural.*)

DOCTOR : " How many birthdays has he had ? "

MOTHER : " Seven birthdays."

DOCTOR : " Yes, your method of reckoning is not the same as ours. Please give me your registration card."

MOTHER (*hands over Bible picture*) : " Here you are."

DOCTOR : " No, that is not a registration card, that is a picture."

MOTHER : " Oh, I did not see any difference."

DOCTOR : " What illness has your son ? "

MOTHER : " Haven't I brought him for you to tell me that ? "

DOCTOR (*smiling*) : " Then tell me where he is uncomfortable." (MOTHER *pulls* CHILD *forward and shows* DOCTOR *his wrist.*) " Here he has a knot in his wrist, fiercely painful."

DOCTOR : " How long has he had it ? How many years ? "

MOTHER : " Since two years ago when he lost his temper. Then it dissolved, and each time he loses his temper it gets swollen and painful."

DOCTOR : " Tell him not to lose his temper."

MOTHER : " How can anyone help losing their temper ? It can't be helped."

DOCTOR : " If you will come to church on Sunday we will tell you all where you can get help not to lose your tempers."

MOTHER : " His father would never let him go into a *foreigner's* worship hall. He only let him come here because we had tried all the other doctors in the town in vain, and because he is so precious. All our other children are only girls."

CHILD : " Those doctors needled me. I *won't* be needled. She will want to put in needles and let out the evil. *I won't ! I won't !* "

DOCTOR : " 73, if you keep quiet, I'll give you a sweet."

MOTHER : " 73, if you don't keep quiet, the doctor will beat you." (*Child cries silently.*)

DOCTOR : " The worship hall is not foreign. It is Chinese, and the pastor is Chinese, and Jesus the Spirit who will help you, isn't a Westerner. Jesus is Asiatic. Come and see ! "

CHILD : " I want my sweet." (DOCTOR *gives him one.*)

CHILD : "It isn't good. I don't like foreign sweets. (*Spits it on floor.* MOTHER *tries to make him eat it, and* DOCTOR *prevents her.*)

DOCTOR : "It is dirty now. He must not eat it."

MOTHER : "That doesn't matter. He likes dirty things."

DOCTOR : "What do you give him to eat ? "

MOTHER : "We have shut his mouth. You dare not eat with this illness."

DOCTOR : "But this is tuberculosis. You must give him eggs and peanuts, and soya bean curd, and all good things, and I will give you some cod liver oil for him."

MOTHER : "No ! No ! His father says Western medicine is wrong. The child has a fire inside him. Every night he gives birth to a fire—so hot that it makes him sweat, and you must not put oil on a fire. You must starve it."

DOCTOR : "East-look-method and west-look-method are very far apart. You now try west-look-method."

MOTHER : "How much do you charge to guarantee a cure in one month ? "

DOCTOR : "This illness takes three years to cure. We never guarantee in this hospital, and we treat everyone the same. Those who have money and those who have no money, because we are the Jesus hospital. You bring 73 again next week. To-day we shall put a cloth strip and some medicine on his sore hand and give him a three-cornered sling."

MOTHER : "He is very precious. His father will pay much for your best medicine because he is our only boy child."

DOCTOR : "We always give our best medicine. We have no other."

TAIYUANFU, CHINA, INSIDE CITY WALL
[Photo : Miss Pentelow

CHILD : "I'll come again. I want another picture ! " (*Waves the one he already has.*)

DOCTOR : "I think you, too, should have your illness seen to, Mrs. Wong."

MOTHER : "I have no illness."

DOCTOR : "How much opium do you smoke in a day ? "

MOTHER : "I just smoke a little tobacco, not opium."

DOCTOR : "You just smoke a little opium when you have a little pain, perhaps ? "

MOTHER : "Yes, because 73's father smokes it, and he taught me."

DOCTOR : "He could be cured in our Men's Hospital, and you here."

MOTHER (*to* CHILD) : "Are you willing that Mother should leave you and live in hospital ? "

CHILD : "I am not willing ! "

MOTHER (*to* DOCTOR) : "You hear ? My child is not willing. So, of course, I cannot do it, lest he get angry."

DOCTOR : "Well, you come back next week, and we can talk it over again."

MOTHER : "I told you he was not willing."

DOCTOR : "Well, you bring him to Sunday School here on Sunday, and he will meet other Chinese children, and they will see pictures of Jesus Who is the special Friend of children. Now, you go through that door to the medicine room, and they will give you ten-parts-good medicine."

(MOTHER *goes out with boy, and* DOCTOR *shakes her head and smiles, collects her case-sheet, pen and stethoscope and goes out.*)

This dialogue can be performed at a missionary meeting. The necessary costumes can be hired from the Lectures Department, B.M.S., 19, Furnival Street, London, E.C.4.

WAR AND OTHER PROBLEMS IN CONGO

By JAMES DAVIDSON, Upoto, Upper Congo

The question is often asked, "How are native Christians affected by the War?" This article supplies an answer. It also raises searching questions of another order.

ONE has often been asked during furlough in this country about the Congo native's attitude to the war. So I suppose that question is being asked by many people in our churches.

When the war was only a few days old people at Upoto began to come to us to ask if the war hadn't come to an end yet. When we sorrowfully told them that it had not, they asked if it would be finished next week! When they heard that it might go on for months and probably years, they were aghast. "We think you white people are not nearly so wise as our fathers were!" they said. When asked to explain that, they replied that, in the old days of war, their fathers always wanted to stop fighting as soon as a few men had been killed or wounded in case more men got killed or wounded, whereas white people do not know when to stop fighting.

The Congo people, especially those living in the interior, have no conception or understanding of international politics and it is fortunate, in some respects, that they look upon European nations as tribes, being quite unable to conceive of a nation of fifty or a hundred millions.

One of the impressions made on us on returning to this country, however, is that Britain is no longer a Christian country, but largely pagan. But, as we have gone about the country, our hearts have been warmed by many contacts with devoted souls in our churches and Sunday Schools who realise more than ever this that is not a time to sit back and fold arms or to entrench behind church organisations as a line of defence against the hosts of darkness, but to go forth in the Name that has always conquered and always will.

WHEREAS at home, it is often the case that both church and manse are far removed from the life and lives of the people, our native workers, who are pastors, evangelists and teachers, live and work in the midst of the people; that is, at the very heart of heathenism. It is a mistake to think, because missions have been established for many years, that heathenism is a thing of the past. It is still there, with witchcraft as public enemy number one. To us that may be an abstract, meaningless term, but to the Congo native it is a dark and terrible power. Sometimes there is but a small handful of Christian souls in a village, led by their teacher. But the House of God which they build with their own hands is nearly always the finest building in the village, though it is made only of mud and leaves. To see them entering it in the early morning to pray, and again in the evening to give thanks to God, makes one think of churches in the home-land opened twice a week and poorly attended. Our native church buildings have in fact no door. There is only a doorway, which is ever open.

Our native church is essentially a missionary church. It must be if it is to survive. It cannot win moral and spiritual victories by defending itself. And so its servants go forth far and near to proclaim the Gospel which is the power of God unto salvation. They go to hidden forest villages, to plantations and industrial concerns where they face a heathenism which has girded itself with the vices of civilisation.

There may be a ready response, but there may be years of heart-breaking toil, breaking up new ground and sowing the good seed. Behind the evangelist there are the prayers and the sacrificial giving of many both in Congo and at home. Our B.M.S. work in Congo to-day could not be what it is without the sacrificial giving of the native churches. On more than one occasion have I seen a man sell his shirt—not one out of many, but one out of two, and sometimes the only one—to have something to contribute to the work of the church. They have been moved by the example of many in the home churches who, out of their poverty, have made many rich, but above all, by the life and power of Christ Who to them, too, has become the Saviour, or in their language, the Life-Giver.

"1942"

THE great landmarks in B.M.S. history have been occasions for appropriate celebrations. Thus, the Jubilee was kept in 1842 and the Centenary in 1892. Each included special gatherings in centres associated with the beginnings of the Society, meetings throughout the churches, and the raising of big funds.

Now, the 150th anniversary of the Society's formation is approaching, and there will be general agreement that, war conditions notwithstanding, this event should be celebrated in a way worthy of our founders and of the work which has been established. Plans for this began to take shape more than two years ago, when the shadow of war was over us; and they have been developing since, in spite of alarms and interruptions. From now onwards, we shall think, speak and act with ever-increasing emphasis about the 1942 CELEBRATIONS. We now give an outline of the plans and proposals of the General Committee and the 1942 Celebrations Committee.

The Celebrations will cover the year from April, 1942 to April, 1943. They will move mainly along four lines.

1. MEETINGS.—The public observance of the Celebrations will open with the Annual Assembly in London next April. This will be followed by united meetings in centres associated with the formation and early years of the Society. For example, the Northamptonshire Association will hold its next annual meetings in Kettering during Whitsuntide, and these will be related to the Celebrations. The East Midland and other Associations will follow suit later.

On Friday, October 2nd, every church in the land will be asked to arrange some special gathering. The next day, united rallies will be planned for big centres, and the Sunday will be a B.M.S. day.

2. LITERATURE.—The Celebrations will have their special literature. Dr. Townley Lord has completed a short popular history of the Society. Mr. W. E. Cule is writing the story for children. A calendar of significant dates and events is in preparation for the use of ministers. This will provide material for addresses. A cantata for rendering by children is also planned. Other books and pamphlets will be issued.

3. DISPLAYS.—Plans here include a film of Carey, new demonstrations, lantern lectures, exhibitions, games and other material.

4. FINANCIAL OBJECTIVE.—The first offering to the Society was £13 2s. 6d. made up of guineas and half-guineas. This 150th anniversary is to be marked by the raising of a fund of 150,000 guineas, in addition to the regular income of the Society. This will be devoted to various objects, including:

1. Forward movements on the fields.
2. Special missionary training.
3. Addition to Capital Funds.
4. A new home for the Society.
5. The clearance of any deficits.

There will be other objects as well.

OUR hands are set to a big undertaking. The hazards and responsibilities of war make it a greater task than in time of peace. But it can be done. And we are sure the response will be—*It shall be done!*

WHY THE GENERAL COMMITTEE CANNOT MEET IN THE MISSION HOUSE: RUINS OF THE LIBRARY [Photo: Mrs. Moorshead

YOUNG PEOPLE'S SECRETARY

A NEW APPOINTMENT

REV. A. A. WILSON, M.A.

REV. A. A. WILSON is a native of Lanarkshire, Scotland, his father having held a pastorate in High Blantyre for many years. He was educated at Glasgow University, where he graduated Master of Arts in 1926, and at the Baptist Theological College. He has held two pastorates, at Ayr (1927–1935) and Hawick, in both of which he has done notable service. From the first, he took a special interest in the young people of his church, and this was recognised by the Baptist Union by his appointment to the Convenership of the Young People's Committee in 1933, a post which he still holds. To this service he brought enthusiasm, initiative and drive, and developed the work along fresh lines. His strong evangelical and missionary interests led him into leadership in the Summer School Movement in Scotland, which owed much, from its inception, to his hard work and inspiring direction. In co-operation with Dr. Dunning, he has taken an active part in the Scottish and foreign tours of the Young People's Department, through which he is widely known to youth south of the Border. A cogent and persuasive speaker, an admirable organiser, and a genial, friendly and tactful personality, Mr. Wilson promises to be the right man in the right place as Youth Secretary of the B.M.S.

W. H. C.

AT REST

REV. EVAN MORGAN, D.D.

ANOTHER link with the pioneer days of the B.M.S. in China has been broken by the death of Dr. Evan Morgan at Bristol on June 12th, in his 81st year. He was trained at Bristol College and joined the China mission in 1885. The first twenty-one years of his service were spent in Shansi and Shensi, and in both provinces he helped to lay the foundations of the work and to foster its steady growth. From 1906–1938 he served on the secretarial staff of the Christian Literature Society, and was responsible for the production of over one hundred books and pamphlets in Chinese. The University of Wales recognised his literary work by conferring on him the degree of D.D. in 1924. It is given to few men to exceed fifty years in missionary service, and throughout this long period Dr. Morgan was first and foremost an evangelist of heart and mind.

The Prayer Call of 1784. E. A. Payne. 16 pp. 6d. net. Carey Press.

MR. PAYNE has gathered, from many sources, the remarkable story of the movement for concerted prayer in our churches during the latter part of the eighteenth century. He tells how it came into being, how it spread and what it produced. Among other results, it played a notable part in preparing the way for the formation of the B.M.S. The circulation of the story among our churches to-day might produce equally far-reaching results. Mr. Seymour Price has written a suggestive introduction.

* * * *

Then Cometh Harvest. Edited by Dorothy Angus. 48 pp. 7d. net. Carey Press.

THIS booklet, which deals with forward movements among women in India, is mostly written by women missionaries. It shows the wide variety of conditions of work and of the methods employed in presenting the Gospel. It includes stories of the undeniable results of that work. As questions for discussion are added to each chapter, it is useful in small groups. Its matter is also a rich mine of information for addresses as well as for personal reading.

PLEASE NOTE AND PREPARE FOR

GIFT AND SELF-DENIAL WEEK

Sunday, 26th October, to Sunday, 2nd November

Leaflets and Envelopes will be issued shortly.

B.M.S. GENERAL COMMITTEE AT KETTERING, JULY, 1941

THE EDITOR'S SCRAPBOOK

NOTHING has happened in this War which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so ; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is the same yesterday, to-day and for ever. He came not only to proclaim a message, but that there might be a message to proclaim. He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord.

* * * *

A Tribute to Missionaries

MR. O. M. GREEN, whose knowledge of China extends over many years, says this about missionaries and their work in his recently published, *China's Struggle with the Dictators* :—

" Initially, the betterment of Chinese girls is wholly due to the missionaries, who naturally saw no reason when opening their schools why a girl should not be as much educated as a boy. And, in passing, the debt that modern China owes to missionaries can hardly be estimated. Apart from the colleges and hospitals which they have actually founded, there is scarcely one that does not owe its inception to missionary influence consciously or unconsciously felt. Certainly the first step in the emancipation of Chinese girls was taken when the missionaries persuaded parents to send their daughters to their schools."

Our China Front Line

SHENSI, our most distant China field, has known intermittent warfare for thirty years, throughout which our missionaries, their Chinese colleagues and the Church have maintained their witness. Here is the latest bulletin from that remote field.

SIANFU : Good progress has been made in all departments. The spring Evangelistic Campaign proved most successful in town and country. Over 200 men and women signified their interest in the Gospel by enrolling as enquirers. Seventy converts have been baptised. Church contributions were nearly double those of the previous year. The work at the Preaching Hall has been continued by voluntary workers who have made themselves responsible for the daily preaching, the evening Bible Class and the cost of lighting and heating. The Bible Class attracts young men of intellect and ability. Many members have been led to Christ. The schools flourish as never before and are overfull. Children of government officials are among the scholars. This is indicative of the way in which China is waking up to the importance of religion, and especially the Christian religion, in the formative years of the youth of the country. The abnormally high living cost has challenged the Church, which has doubled its contributions. In addition, one member made an extra gift of 2,000 dollars to augment the salaries of the pastors, evangelists and colporteurs.

WEINAN : A forward movement has begun in this largest and thickly populated Shensi district. Two experienced missionaries have settled here and are supported by enthusiastic Christians who are mostly war refugees.

SANYUAN has had a year of abundant opportunity and steady progress. The churches

have made increased money contributions for forward evangelistic efforts. One district has been adopted as a home mission area. This proves that the churches realise their apostolic mission to unresponsive regions. Middle School success is an embarrassment, for students have greatly increased. Pastors and evangelists have been called to military service. In their places, retired workers give voluntary help and more Chinese women are aiding evangelism.

YENANFU : This is a Communistic area. Church buildings have been commandeered. Worship continues in villages and houses, but Christian propaganda faces difficulties. Movements of evangelists and colporteurs are restricted.

* * * *

An Indian Hill Tribe Christian Scholar

THE first Mackison Scholarship, which provides support to enable an Indian Christian graduate to devote himself to Biblical research and literary work, has been awarded to Mr. Probert Lewis, B.D., a native of the Khasi Hills, Assam.

Mr. Lewis holds the B.D. of Serampore College. His great desire is to devote himself to Biblical work in the Khasi language and to use his proficiency in Hebrew and Greek in translating and interpreting God's Word for his own people. His tutors judge him to be well qualified for this task, and it is for this purpose that he has returned to Serampore this year to work as Mackison scholar. Over 3,000 were added to the Church in the Khasi Hills last year. Three other Serampore B.D. graduates work there as pastors or teachers. This is an impressive fulfilment of the vision of Carey and, in it, his successors at Serampore rejoice with their brethren of the Welsh Presbyterian Mission who labour there.

* * * *

Dacca on the Air

"WE have been able to arrange a fairly consistent programme with the local Broadcasting Station of All-India Radio. The Rev. M. R. Haldar gives a Bible Talk in Bengali on the fourth Sunday in each month. On Good Friday, Babu Sasibhusan Roy broadcast, and I did so in English on Easter Day. We are trying to fix up another English Broadcast on Whit-Sunday. As far as we know, no other Christian organisation here is doing anything. We hope gradually to extend our programme."

H. D. NORTHFIELD.

* * * *

Evangelism in Agra

"WE are observing evangelistic week this week and some twenty or thirty groups are out in the villages every night. We began with a most impressive procession of witness through the city last Sunday, which ended in a united service of dedication in the Anglican Church. There was not an empty seat, well over 500 being in the congregation. I had the privilege of conducting this service —one of the greatest inspirations which have come my way since coming to India."

W. J. BRADNOCK.

* * * *

Infants at School in Congo

THE Infants' School, which takes up most of my mornings, now has between 100 and 120 scholars in regular attendance. Some of them can barely toddle and, of course, they do nothing but play, but they get the habit of coming to school and lose their fear of the white person. Perhaps 100 does not sound very many to you, but here we have only one room, and the head mistress and teachers alike are all untrained. The children are unused to discipline, so that management is no light task.

Throughout Congo, the three to five year olds are learning to know and to love Him who, when He was on earth said : " Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

* * * *

In Cameroons

A GERMAN Mission is carrying on work in Cameroons with the approval of the British administration. Gifts towards its hard-pressed workers have been made by British Baptists and remitted to Pastor Mocky, an African, who is in charge of the work. A letter of thanks has been received from him. Assistance has also come from America and this has been forwarded through the Baptist World Alliance.

* * * *

Nurses' Missionary League

At the recent Annual Meeting it was decided that the title of this organisation should be changed to " Nurses' Christian Movement," with a view to reaching a wider circle of nurses and winning them for the service of Christ. The General Secretary is Miss L. TOPPING, S.R.N., The College, Ilkley, Yorks.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund:—Anonymous, Glasgow, £6 ; A. J. H., 10s. ; Folkestone, £1 ; S. A. R. F. A., £1.

Womens' Fund:—Folkestone, 5s.

Medical Fund:—Folkestone, £1 10s. ; In Memory of a heroic sister, £10 ; Miriam, £2.

Translation Fund:—Folkestone, 5s.

Deficit Fund:—Grateful, 2s. 6d.

Birth

12th July, to Rev. and Mrs. F. J. Raper, a son.

Deaths

26th May, at Rangamati, Ruth Emery, daughter of Rev. and Mrs. R. V. Emery.

12th July, at Bristol, Rev. Evan Morgan, D.D., late of China.

THE GREAT WEEK—GIFT WEEK (page 96)

THE MISSIONARY HERALD
OF THE BAPTIST MISSIONARY SOCIETY
OCTOBER, 1941
Volume 123
Price: TWOPENC

IN CAREY'S FOOTSTEPS

A TYPICAL LUSHAI, INDIA

THE fortunes of war have brought, to some members of the B.M.S. headquarters' staff, the privilege of walking daily in Carey's footsteps. Carey knew the central streets of Kettering and the highroads leading from the town. How often he toiled up the hill to begin his ten-mile trudge to his Moulton home!

That journey Northamptonwards is made by people every day. Most use some mechanical means of transport. If they walked, Carey would easily out-distance them. And he still outreaches us, however we regard him, and leaves us labouring behind him.

Think of his *vision!* He saw the world from the narrow confines of a Northamptonshire village. He pictured men as they were in the sight of God and not as they appeared to be in the eyes of man. He based Serampore College on a foundation broad enough to serve the entire Church in India which was then unborn. From Serampore, he planned the evangelisation, not only of India's teeming millions, but of vast regions beyond.

Think of his *persistence!* He faced opposition throughout his life. At home, no indifference or scorn could turn him from his advocacy of the Christian world enterprise. He devoted seven years to the preparation of his epoch-making *Enquiry*. It was the same with his planning for Serampore, with his amazing Bible translation work—with everything. The labour of years might be destroyed by fire in a day; but the next morning saw him planning to make achievement out of disaster.

Think of his consecration! He was mastered by a single compulsion and loyalty. He was selfless in devotion and peerless in humility. He lived with the utmost frugality when he might have been wealthy, so that his money might be freed for the Kingdom of God. He disregarded honours that glory might accrue to his Lord. To the end, he knew that he had been bought with a great price and, for this, his gratitude could never be adequate.

We shall think much of him in this coming year. Let us think of him especially on Thursday, October 2nd, his day, and ask what he has to teach us.

H. L. H.

A VISIT TO THYSVILLE PRISON

By H. J. CASEBOW, B.D., Thysville, Congo

This is an account of an unusual type of missionary witness in Lower Congo. It reminds us of the words of Jesus, "I was in prison and ye visited me."

THYSVILLE prison is placed in the valley that separates the European and Congo settlements. To reach it we must descend a short steep hill which lies between the mission buildings and the railway station. Then we turn along a mango avenue parallel to the railway, pass over the level crossing and begin the ascent of the hill which leads to the native town. Part of the way up this hill is a turning to the left, known as the Sonankulu road. The word "Sonankulu" means "old market" and it was here that Portuguese traders carried on a brisk business with the people of the many surrounding villages. The economic crisis of 1932 killed their trade, however, and many of their trading houses which lined the road became empty and fell into decay.

Some of these derelict buildings have been demolished lately to make room for the magnificent new Roman Catholic Church and school buildings which now extend along the right-hand side of the road.

Across the road, opposite the Roman Catholic Mission and behind a Portuguese dwelling, there stands a long, low, continuous building erected around a central quadrangle. Its whitewashed walls are windowless, for the only windows are interior and face the quadrangle. The monotony of the exterior walls is broken on one side by a single door, and outside that door there stands a khaki-clad soldier native with fixed bayonet.

ABOUT five o'clock every afternoon, we may see descending the hill by a narrow, winding native path, a line of weird looking objects. As they draw nearer, we recognise them as men, stooping under heavy bundles of wood. As they proceed towards that solitary door, we have no doubt as to who they are, for all are dressed alike—an indigo-coloured loin-cloth and a thick, well-worn navy jersey with a large yellow star in front. They are prisoners returning from a day's work in the bush. The wood which they have cut is tied together by plaited grass, under which the long-bladed hatchet is inserted. The men are tired with the heavy loads and their long walk. Great beads of perspiration drop from their faces and their necks shine with it. From one bundle, the head of a ripe pine-apple protrudes, the gift of a friend by the way or a cut from the forest. Lucky man he, if he can pass the soldier in charge and retain that luscious, refreshing fruit!

Once in the quadrangle, the men quickly throw off their burdens, shake themselves like dogs returning from a bathe, scramble for a drink of water and then squat on the ground, waiting for the shout which bids them rise to get their food. Each man receives a cassava pudding—the staple article of food—and generally a dish of soup made from palm-oil and haricot beans and strongly seasoned with pepper, and a piece of dried, fibrous looking fish—known to us for obvious reasons as "stink fish," yet greatly relished by the natives. The food seems to be sufficient.

The prison quarters are clean, if not very comfortable. The beds consist of boards raised from the ground on cement pillars. Each man is provided with a blanket, but pillows and mattresses are wisely forbidden as a precaution against vermin. One blanket for each man is sufficient, for the heat in the low-built, tin-roofed, crowded and airless compartments must be stifling on a hot evening. Fortunately, nights at Thysville are rarely unbearably hot.

Most of the prisoners are defaulters in the payment of the annual poll tax and, for this offence, they spend two months in prison. They do not like prison life and already, in the minds of the people, there is a sense of shame at having to go to prison. Relatives often pay the tax to save a man from the ignominy of a sentence.

ON Sundays we are permitted to pass the sentry and, once we are in the quadrangle, we are surrounded by a number of the prisoners, who smile their greetings. One will run for a table, another for a chair and a third for an oil

THYSVILLE MISSION DWELLINGS

drum which serves as a second chair. The shadiest corner of the quadrangle is selected and the men sit down about us. They are obviously happy to see us. A few ask for hymn-books and, on receiving them, hunt for a hymn they know. Most cannot read, but know in varying degrees, some of our most popular hymns, such as "Tukembelela Nzambi" to the tune Shiloh; or "E Nzambi umfinika" which is a translation of "Nearer My God to Thee"; and especially the chorus, "Kiese, Kiese, mu'ntim'ame," which is well known in British Sunday Schools as "Joy, joy, joy, with joy my heart is ringing." Then after prayers, there is a short Scripture reading, generally a parable of Jesus, such as the sower, the lost coin or the prodigal son. The simplicity and directness of the parables appeals to Congo people and the messages they illustrate are easily grasped and remembered. After the lusty singing of more hymns, often much out of tune, the men gather round for a chat. Some pour out their troubles, others impart the joyful news that they will soon be free. Before they return to their distant homes, they will call at the mission house to say "goodbye" and to collect a few tracts.

Sometimes we take tracts with us. These, we say, are only for those who can read and it is remarkable, on such occasions, how all have suddenly acquired the art! These tracts will eventually be taken into far distant villages where someone will be found who can read them to their illiterate owners and to the host of inquisitive people who inevitably gather round.

BESIDES belonging to Thysville and the large area of over one hundred and fifty villages which we serve, the prisoners come from the districts of Kibentele and Wathen and from yet other districts served by the American and Swedish missions. It is a delightful experience on entering a village where one imagines one is unknown, to find a stranger greeting you by the hand and showing surprise that you do not remember him. He tells how he was once a prisoner at Thysville and that you visited him along with, perhaps, a hundred other prisoners. From your entry into the village, you are conscious of his pride and joy in welcoming and caring for you. He is certain to be at the open-air service around the fire before bedtime and, in the morning before you leave, he will introduce you to the other people and ensure a hearing for your message.

Through these prison services we are able to reach many who ordinarily would have not time, opportunity or inclination to attend church services. The Word, however poorly grasped, is carried to places far beyond our reach, and contacts made in prison become instrumental in opening the way for a sympathetic hearing of the Gospel story when it is taken to the distant villages.

GIFTS

GIFTS in a foreign country—from those of a different race—are so charming, so strange, so odd and often so embarrassing. They include gifts to honour, gifts to bribe, gifts to placate and gifts of love. The first and last alone have the necessary quality of joy. And only the last possesses all the qualities of nice giving.

In India there is the charming ceremony of hanging a garland of flowers round the neck of the honoured one —marigolds, over-poweringly pungent, white jasmine, sickeningly sweet. The garlands, on special occasions, eventually become a huge pile reaching from the shoulders to the ears, until one is apt to feel foolish, while, at the same time one is secretly charmed by the gracious action.

Relatives of a patient in hospital arrive bearing shoulder high a " dali "?—a round brass tray, looking like a miniature harvest festival, with fruit, sweets, nuts and raisins. And this, if it arrives before the treatment is completed, is a gift meant to bribe the doctor into giving extra care, and into ordering the best medicine to be administered. Pathetic gift ! and such a revelation of the miserable system of bribery as a sure method of obtaining the desired object. Such a gift has to be gently refused, with the clear, free joyful explanation that for Christians, for the children of the one Father God, there can be no discrimination between rich and poor, caste or outcaste, British or Indian, but that the best gifts are available for all.

A Moslem festival. A servant comes, in distinctly dirty garments, accompanied by the children of the Moslem household gaily garbed in festival clothes. The boys wear most dashing brocade coats, slim-fitting, buttoning up to the neck ; spotless white cotton long trousers ; and bead or sequin-trimmed and tasselled round " fez " hats. The small girls (for the older ones are in purdah and do not come out) are trousered too, tunic and trousers a perfect colour scheme and red scarves of tinsel striped silk muslin. The servant is carrying the gift, a tray of eatables from the festive board ; a tiny portion of curried chicken ; small dishes of savoury (highly savoury) ; meats ; various and sundry sweet morsels ; salty tit-bits. The children carry the little note, " May the Festival be blessed," " Of your kindness, honour us by sharing in our joy."

THERE is a one-roomed mud hovel, 6-ft by 6-ft., built at the corner of a barren field, flanked by the lane leading to one of the city dumps. The occupants live in such poverty as can scarcely be imagined by any British person. The lean-to is the pigsty and the pigs wallow in a deep and muddy hole just outside. How the old man and his younger wife, who live in the hut, avoid joining the pigs by mistake, in the dark, one cannot imagine. Grunts, squeals and squelches, and tours over the dump, fill the pig's day. Indian pigs are specially ugly, black and hairy, with elongated snouts. Periodic litters of piglets, and periodic gifts come to the writer, of pork (tied up in a grubby piece of cloth —definitely an erstwhile shirt !) as one or other of the piglets is cut off in infancy. And the recipient goes home with the repulsive bundle, secretly nauseated, but amused (mercifully !),

" ALL SMILES ": THREE MUNDA GIRLS, INDIA

accepting the gift with joy because it is a gift of love out of dire poverty. Embarrassing and difficult, for the eater of pork, is to the Moslem, unclean ; to the Hindu not merely unclean but the taker of life, the flesh eater, abhorred, and if the missionary eats pork—what then ? Jesus, praise be, was clear and courageous on the subject of unclean meats, and still courage and clarity are needed.

A LIVE chicken pressed into one's arms as a Christmas gift from the outcaste youth one has been teaching to read. A quite ridiculous chicken, nestling and squawking alternately, but a thoughtful, expensive gift from such a source, and one silently cheers him whilst making rather formal expression of thanks. The " untouchable " outcaste scavenger women, with a coarse gaiety and roughness which is their unconscious guard against the cruelty of their position as untouchables, are such fun to teach ; so heart-breakingly grateful for the normal exchange of companionship and love. Eggs they give you, as the accustomed gift from pupil to teacher. Then one day, in the courtyard of one of their mud houses in the outcaste settlement—a party for us, the writer and the Indian woman from the Christian church who shares in the fun and travail of working amongst the outcastes. There is a tiny, evidently collapsible, table borrowed for the occasion, set with large sticky Indian sweets, a sort of mess of pottage, nuts, bananas, and a pair of marvellous red glass vases, in which are stuck Victorian posies (?) of marigolds and highly aromatic herb flowers. These are to be taken away as bouquets by the two guests. One eats all one possibly can (the hostesses do not eat with the guests), then calmly produces a rather secondhand piece of paper, or begs a bit of cloth (as to the original, intermediate or last use of which it is better not to be fussy), and packs up the rest to take home. Amusing joyful party ! " They eat with the outcastes ! " Half the outcaste community there looks on, they laugh and joke, become more natural, less polite, but infinitely nearer. " They eat with the outcastes ! " Why not, why not, why not ? Even if the Hindu world looks askance ; even if the caste people draw away from us. There is no compromise. If we believe in the Fatherhood of God as revealed to us by Jesus, then *here* is His family and *here* is a living expression of the self-giving without which there can be no Christian gospel.

THESE gifts of love—it doesn't matter if they are embarrassing, amusing or difficult. What matters is that they are only the outward token of the living reality of love.

So much of our love has to be expressed in imperfect symbols. So much of our giving has to be of mundane things. But if the reality of love and self-giving is the sole spring and purpose of our giving, then both the perfect reality and the imperfect symbol stand out clear and strong and powerful. What of it ? This—if we believe that God is our Father, then what of the rest of the family ? How strong is our love ? Where are the outward and visible tokens of our love ? What shall we give ?

MRS. J. H. E. PEARSE, of India

A MISSIONARY career of rich promise has been cut short by the death in Calcutta on Sunday, August 10th, of Mrs. J. H. E. Pearse, after giving birth to twins the previous day. By upbringing Mrs. Pearse (*née* Anderson) was a Methodist, and was a recognised lay preacher. She was also a member of the teaching profession. Following her baptism she was received into fellowship at Durham Road Church, Gateshead. She was appointed with her future husband, the Rev. J. H. E. Pearse, of Chelmsford, in 1934, to service in India. Their first years were spent in association with the mission among the primitive peoples in Bolangir, Orissa. In 1938, they were transferred to share in administrative and evangelistic work in Calcutta. They were particularly active among the mixed population of the Calcutta slums, and saw many results from their efforts. Mrs. Pearse was much respected and loved in the circles in which she moved, and the sad circumstances of her death will call forth widespread sympathy for the sorely bereaved husband and for relatives at home.

JOINING OCTOBER TO NOVEMBER

A B.M.S. WEEK

FOR thirty-two years now, one week has had its established place in the calendar of our churches. Through it interest on a big scale has been aroused in our overseas work, and large sums of money have been raised for its maintenance. This week is

GIFT AND SELF-DENIAL WEEK

which this year comes from Sunday, 26th October, to Sunday, 2nd November, both days inclusive. Our appeal for a general observance of this week is based on many reasons. Among these are :

1. THE SUCCESS OF THE WORK.—Throughout the past year 430 missionaries, including seven recruits, have been at their posts bearing their varied witness. They have been supported by 3,312 native helpers. 6,136 converts witnessed in baptism to their new-found faith in Christ and were received into the Church.

2. THE PRESENT CONDITIONS OF THE WORK.—In all our fields—India, Ceylon, China, Portuguese West Africa, Belgian Congo, and Jamaica—the work is being maintained at full strength. Even in distressed Shansi, China, which our missionaries have been compelled to leave, Chinese Christians are maintaining an heroic witness against great odds. The tale of conversions, baptisms and additions to church membership is being continued. The pages of the MISSIONARY HERALD month by month testify to the vigour and power of our witness.

3. THE FUTURE OF THE WORK.—The one hundred and fiftieth anniversary of the formation of the Society is approaching, and plans are being made for Celebrations throughout the churches. Forward movements abroad are projected, and there will be forward movements at home. A worthy response to this year's Gift and Self-Denial Week will form a happy augury for the great year that is to follow.

So Gift and Self-Denial Week makes its appeal : *first*, to our ministers and deacons that they will lead their people in new interest, prayer and giving ; *secondly* to our missionary secretaries and other friends, that they will make effective use of the leaflets and envelopes issued in connection with the appeal, and seek to reach, not only every member of the church and congregation, either resident or scattered elsewhere ; but that they will include the young people's organisations and Sunday school as well.

These are days which call for the best that is in us in all directions. We are learning anew the demands of generosity and of self-sacrifice in the interest of the ideals for which our nation and its allies strive. This situation can be turned to good account in service and sacrifice for the B.M.S.

The response from Gift and Self-Denial Week reached its peak one year as a total of £14,000. Can we not go beyond this now ?

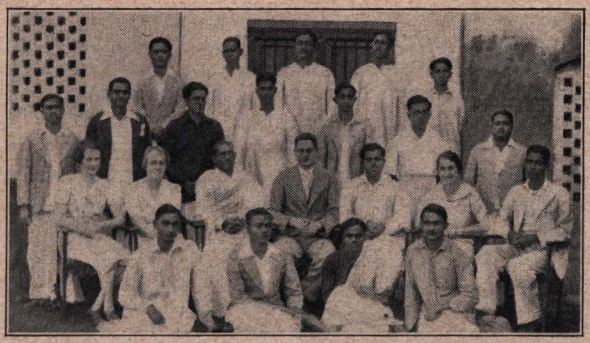
Chinese Christians Carry On

"I HAVE had an interesting visit to Nanking in connection with the China National Christian Council. I went to a number of churches of different denominations. It was cheering to note the courage and hope with which a completely new membership and leadership was being built up. Almost all the former leaders and many of the members had migrated to West China before the Japanese occupation of Nanking, but now many new members have been gathered in—most of them quite ignorant before. These have to be taught in the faith and a splendid school of young volunteer lay leaders is in progress. There are many difficulties and these seem likely to increase. Poverty is appalling and the cost of living is very high. Yet, in all places, even those which, like our beloved Shansi, have suffered most heavily, the real Church of Christ cannot be destroyed. Many Chinese Christian men and women are bravely going on, bearing witness to the unconquerable power of God and gathering together in little groups to worship. Some have been imprisoned, some have suffered torture, and there have been those who have laid down their lives to the glory of God. Pray for the Chinese Church and especially for those Christians who are left alone as far as missionary help is concerned.

"In West China—free China, as we call it these days—great opportunities are being met, and the great migration of Christians from the east of China has brought new life and courage to many little churches in backward and primitive places."

E. LOIS CHAPPLE.

MEETING A NEED



STUDENTS AT BERHAMPORE, BENGAL, WITH MR. AND MRS. VICARY

ONE of the most acutely felt needs of the missionary enterprise in Bengal has been supplied by the recently established Union Christian Training College at Berhampore, Murshidabad, Bengal. This owes its origin to the zeal and ability of the Rev. T. C. Vicary, M.A. As all the missions in Bengal were alike in their lack of trained Christian men teachers for the Middle and High Schools, Mr. Vicary advocated a joint effort to supply this lack. The result was an appeal to the B.M.S. to release Mr. Vicary from his Dinajpur post to organise the new institution. It started in a small way, and in three years, it has achieved marked success. Six denominational Missions are uniting in its support. The C.M.S., English Methodists, American Baptists and the Church of Scotland make financial grants, the London Missionary Society provided the accommodation for the students and staff at Berhampore, and the B.M.S. provides for Mr. and Mrs. Vicary. Government recognition and aid have been secured and the University of Calcutta has given affiliation so that students may present themselves for the examinations for the Licentiate and also for the degree of Bachelor of Teaching.

In the session which has just closed there have been sixteen resident students, and courses of extension lectures have been given at which local teachers have attended. An interesting feature of this work is that there are among the group of students not only Bengalis, but members of the aboriginal Hill tribes—Santal, Mog and Chakma. All these men will be going into Christian schools to use their gifts and training in building up the character of the Indian Christian community.

C. E. W.

DACOIT TURNS DISCIPLE

A REMARKABLE CONVERSION

CHILA is the most distant village in the Khulna district of Bengal. On a recent Sunday, the church bell rang early in the morning to warn the people to prepare for service. This was conducted by Babu D. B. Biswas, and the building was crowded. Afterwards, a procession was formed and proceeded to a nearby pond to the exultant strains of *Victory to Jesus!* Two young men were baptised and, as they came up from the water, people sang with vigour because one of the pair had been one of the notorious dacoits of the district. Years before he had joined a gang of thieves who robbed people and made their lives miserable. He was sent to gaol many times. The Chila people often met to pray for this man—Nanda Nath Nath—and God heard their prayers for, one day he returned home suddenly.

Like the father of the prodigal son, his father was delighted to see him. He had so longed for his return that he had scattered printed notices inviting people to look out for the lad and offering a reward for news of him.

God has worked wonders in Nanda's heart. The people have seen a marvellous change in him. They had been so scared of him that they would not sleep at night if he was in the neighbourhood. Nanda had many difficulties to face. The money which he has stolen on many occasions must be restored to the victims. His old associates may attack him if they get the chance to do so. He is prepared to face them and to give his life for Christ, if necessary. He is undoubtedly going to be a power for Christ in this district. He is educated, sings well and has a good speaking voice. His conversion calls for praise to God. His future calls for our prayers.

At a church meeting on the previous Saturday evening, 400 rupees were given for the building of a new church. When Nanda and the other man were received into church fellowship after the baptism, Babu Biswas said that another 200 rupees were needed. As the result of an immediate free-will offering, another 141 rupees were placed on the communion table. The eagerness of the Christians was deeply moving. Thank God for this live church at Chila.

A MISSIONARY JUBILEE

FIFTY years ago this month (17th October, 1891, to be exact) Dr. Ellen M. Farrer, an accepted candidate of the Baptist Zenana Mission, sailed for India. She was thus among the pioneer women missionary doctors of the Society. The following month, Dr. Farrer landed in India to begin her remarkable work at Bhiwani, a northern city.

Her medical mission began, in a modest way, in premises far from adequate and vastly different from hospital conditions in the homeland. But the work prospered. Gradually, the confidence of Indian women was gained and the influence of the Mission spread. By 1899, it was possible to open a hospital of nine beds, and, as the years passed, additions were made to the medical and nursing staff, and the hospital grew to twenty-four beds. In 1923, the devoted service of Dr. Farrer received recognition, when a new hospital, known as the Farrer Hospital, was opened by the wife of the Governor of the Punjab. This was justly described as " the crowning achievement of a fine record of unstinted service, and marked a notable advance in our hospital equipment in India." The hospital has served not only for the relief of suffering and the care of the sick, but for the training of Indian girls as nurses. As everywhere, the work has been permeated with the spirit of Christ, and evangelistic results have been marked and noteworthy.

Since Dr. Farrer's retirement eight years ago, she has devoted herself to missionary advocacy at home. She is justly honoured for her medical service, her unobtrusive character and witness and, above all, for her consecration to her Lord.

A Public Meeting in connection with Dr. Farrer's Jubilee will be held in Bloomsbury Central Church, London, on Saturday, October 18th, 1941, at 3 p.m.

CHILDREN OF THE ORPHANAGE

An Orphanage in Occupied China

"THIS photograph shows some of the forty-five inmates of the orphanage. The ' mother ' was here a month ago and we were able to get first-hand news of conditions. She is getting help from friends locally and this is a great help, as everything is terribly expensive and there are other difficulties. The orphanage is over-crowded and yet more children are brought for admission. Through all the difficulties and *in* them all, the ' mother ' sees yet another occasion for trusting the Lord more. Her faith never falters and the Lord is certainly using her as a strong witness to His keeping power. We know you will continue to pray for her, especially that her health will stand the continual strain,"

FROM THE EDITOR'S TABLE

HIS compassions are "new every morning." Like a new sunrise they bring light again after the night. New in the sense of being renewed every day and at every need: new in the sense that they are exactly appropriate for every particular crisis. "Give us this day our daily bread" is a prayer that will always find an answer from our Father, for He cannot fail, and His compassions are new every morning.

J. B. RADLEY, Ceylon.

* * * *

SUMMER SCHOOLS at Seascale and Caerleon in August were attended by large numbers and were marked by effective witness.

* * * *

China in Ceylon

CHINESE hawkers swarm in the cosmopolitan island of Ceylon. Mr. Spillett of our China Mission, who is temporarily attached to the work in Colombo, has engaged in evangelistic efforts among members of a Chinese settlement in Slave Island. Some of these have been converted and recently ten were baptized. Though their knowledge of English is limited, they have been received into membership at Cinnamon Gardens Church. One of their number is reported as being a very keen evangelist, and it is partly through his influence that the others have made their profession of faith.

* * * *

1841–1941

KANDY Church, Ceylon, celebrates this year the centenary of its opening. Its members are marking this occasion by raising a fund of Rs. 4,500 rupees to build a church hall and Sunday school, with good prospects of success. We hope later to publish an article by the Rev. H. J. Charter on the record of this vigorous church.

* * * *

YAKUSU missionaries propose to observe the 1942 celebrations by organising a pageant for the church and schools. This will be written in English, so that the script may be available for use at other stations. Other proposals for forward work in Upper Congo have been considered and sent home.

* * *

MLLE. MERCIER, a Swiss nurse associated with the Belgian Protestant Mission in Ruanda-Urundi, Belgian Congo, who is unable, through war conditions, to return home on furlough, is rendering temporary service at Pimu, during the furlough of Miss D. M. Jones.

* * * *

Havoc in Bengal

PARTS of Bengal have suffered from a severe cyclone. Of Barisal, Mr. Harold Griffiths wrote: "It was pitiful to see our Christian village. The poorer people's houses were mere heaps of drenched thatch and bamboo matting, with their scanty personal belongings underneath the debris. Falling trees caused much damage as well. Fortunately no lives were lost, but there is great distress. Damage was also done to the mission house."

* * * *

Self-Denial in Cuttack

"THE churches here are realising their responsibilities, and their response during Self-Denial Week was really splendid. It was good to see the joy with which they gave up one or more of their few luxuries. Our schoolgirls went without meat for the week, which left them with nothing but vegetable curry. They also gave up their usual Sunday sweet and various other small items. Their contribution reached Rs. 100."

LILY M. DRAKE.

* * * *

Another Evangelist

IN one of our Bolangir villages almost the entire community is under instruction. This group has been won largely through the enthusiastic efforts of a young man who, as a Hindu boy attended the Mission School at Pandrani. The influence and teaching he received there has borne fruit in his own life and in those of the villagers. When the women of the village came to Bolangir for a fortnight's instruction, he brought them in and we all shared his justifiable pride. Before the end of the year, we hope to have a baptism in this village. In spite of the threats and inducements of some Hindu leaders, the group has remained firm in

A BAPTISM IN THE HOOGHLY RIVER, INDIA

its determination to follow Christ. So the work spreads.

* * * *

With our Earnest Prayers

DR. RUSHBROOKE has received from missionaries of the Canadian Baptist Society at Bimlipatam, India, a gift of £22 8s. 5d. for the relief of air-raid victims; £12 of this have been handed to the Baptist Union for British air-raid victims and the balance will benefit Polish and Russian Baptists when they can be reached in their own countries or as refugees. The donors say: "We desire to enter into fellowship in their sufferings to the extent of a little personal hardship on our part. Our earnest prayers accompany this gift."

* * * *

Work That Will Endure

IN many villages the teacher-evangelists perform their dual functions under great difficulties and with few tools at their disposal, but their work will endure. Every month candidates for baptism come to San Salvador to be received into Church membership. Some four or five hundred will join in the fellowship of the Communion service; and on the Monday following, the Church will treat of matters concerning its welfare. Discipline is necessarily strict, for temptations abound and moral faults do not remain hidden. It is a salutary experience to attend the meetings of the Church here.

CLIFFORD AND LOTTIE PARSONS.

OUR BOOK ROOM

THE Publication Department, as usual at this time of the year, has a surplus of shop-soiled books. These are offered for sale at reduced prices, and afford a helpful opportunity for winter reading. The Manager will be glad to send a list of titles upon receipt of your request—and a penny stamp.

* * * *

1942 Prayer Calendar

THE publications of the Carey Press for 1942 will possess a special significance. They mark the 150th year of the B.M.S. The new Prayer Calendar will be a particular issue. It will appear with a "hanging" pad, and the picture in colours by Ernest Prater features the historic meeting of the fourteen Baptist ministers in Widow Wallis's parlour at Kettering in 1792. It shows the first collection being taken in Andrew Fuller's snuff-box, when the promises given amounted to £13 2s. 6d. It is a notable picture, one that will please all friends of the B.M.S. Many difficulties attend the publication of the calendar (still priced at 1s., by post, 1s. 3d.), and to avoid disappointment orders should be placed with magazine secretaries immediately.

* * * *

Practical Books: No. 2—China. A Handbook for Leaders by Winifred Warr.

THE cordial welcome that was given to Miss Warr's first book in this series on Africa encourages the expectation that this successor on China will be equally well received. It deserves a wide use on its merits, however. It is packed with suggestions for gatherings with children and young people. It includes a brief history of China, background material, ideas for oriental evenings, stories, group and individual hand-work, and is well illustrated with maps and diagrams. Price 1s. 6d. net, post free 1s. 8d.

* * * *

"Eagle" Books

FOUR new numbers have just been published:

No. 37. *African Eagle:* Aggrey of Achimota.

No. 38. *Send Me Among Savages:* Chalmers of the South Seas.

No. 39. *Where White Men Died:* Bishop Crowther of Africa.

No. 40. *Deep Sea Doctor:* Wilfred Grenfell, of Labrador.

These are true stories of real people. Price 3d. each net, post free 4d.

* * * *

World Issues

1. *Towards a New Order:* Cecil Northcott.
2. *New Life in China:* Winifred Galbraith.

Striking booklets on urgent current issues, price 3d. net, post free 4d.

All the above can be obtained from the Carey Press, 19, Furnival Street, London, E.C.4.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, Bootle, 10s.; Anonymous, Crouch End, 10s.; Anonymous, Western, £1 1s.; Anonymous, Finsbury Park, £2; A Friend, Largo Baptist Church, £5; G. Clarke, £1 4s.; Old Age Pensioner, £2; Old Friend, £10.

Medical Fund:—Anonymous, £2; Thankoffering from Clydebank, £1.

LEGACIES

The following Legacies have been received in recent months:

1941			£	s.	d.
July 7	Mr. A. Steer on account		220	7	9
14	Mr. P. J. Burgess		50	0	0
16	Miss M. B. Chappell		86	18	10
17	Miss B. J. Oliver		2,500	0	0
21	Sir E. Wood		50	13	3
	Do. (Medical)		50	13	4
Aug. 5	Mr. R. Melrose		50	0	0
6	Mr. W. W. Selby		100	0	0
15	Rev. J. M. Sturges on account		1,000	0	0

Birth

9th August to Rev. and Mrs. J. H. E. Pearse, of Calcutta, a daughter, Jennifer Phyllis, and a son, Michael John.

Deaths

10th August, Mrs. J. H. E. Pearse, of Calcutta.

16th August, Dr. J. C. Carlile, C.H., C.B.E., D.Litt., Honorary Member of Committee.

MORE NEWS OF 1942 (page 105)

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

NOVEMBER 1941
Volume 123
Price: TWOPENC

GREATEST HARVEST—LARGEST INCOME

PALM TREES IN CONGO [Photo: Malcolm Guthrie

THE greatest national harvest of the century is the result of the toil of a host of people. To the harvest of the field and the market garden, there must be added the produce of the allotment and of the home garden. Millions of voluntary workers have done their bit to swell the total effort. Here is a garden twenty feet square. More than half has been dug up that it might produce beans, lettuce and other vegetables. The crop is not large. It has only served for a few meals. But it has played its part in the national effort, and its owner is rightly gratified. And every small garden owner and allotment holder has had his place with the farmer and market gardener in producing " the greatest harvest of the century."

* * * *

The B.M.S. has been encouraged by great spiritual harvests. The enrolment of enquirers, the candidates for baptism, and the additions to church memberships during the past ten years have all been greater than in any previous decade. This has been made possible, on the human side, through the interest, prayers and gifts of people in nearly all our churches from one end of the country to the other.

" We held a sale on the lawn of the manse, at which we realised the splendid sum of £2." It *was* splendid, in view of the conditions of that tiny, remote village cause, and of the self-sacrificing efforts of its members. £2 seems insignificant in comparison with a total income of £140,000. But that figure includes many such small gifts, all of which stand for zeal and sacrifice. Without them, it would be far smaller and less eloquent.

* * * *

Every good citizen has shared, where possible, in the national effort. If every church member were similarly to contribute to the missionary enterprise, the result would be the greatest income the B.M.S. has ever received. Here is a call to the possessors of wealth, to those of moderate means, and to those with little of this world's goods, to play their part and to make their gifts. And we who read THE MISSIONARY HERALD, can encourage them to do this. H. L. H.

PALWAL PORTRAITS

By Rev. D. N. CLARKSON PIPER, M.A.

Our fellow-labourers in the Gospel include several thousand native workers, who devote their lives in various ways to presenting Christ to those of their own race and colour. Here are pen-pictures of some of them.

FURLOUGH for missionaries is a mixed blessing, especially when it is taken in war-time, and is involuntarily prolonged. It is good to get home and see one's loved ones ; it is good, despite difficult travelling conditions, to get around to the various churches in all parts of Britain, and meet those who are holding the ropes at home, to tell them of the results of their labours, of the great need, and to plead for more support from those who have, perhaps, not thought much about their responsibilities for their fellow Christians in other lands ; and better still, to inspire young people to take their places in the field. But when one has been home a little while, one's thoughts begin naturally to turn to the field again, to one's colleagues and friends in India, Africa and China ; and to desire to get " home " to one's station. But there is one type of person engaged in the Society's work, who is generally known in the home churches as a " Native Preacher." He never comes on furlough, the churches have never seen him, and no doubt to many, he is a shadowy figure. I have before me a group of these workers, who are associated with me in Palwal. May I introduce some of them, without whose loyal service, much of a missionary's service would be impossible ?

IN the centre is a veteran worker, who, owing to increasing years has, to his great regret, had recently to retire from active service of the Society. For many years now if you had been in Palwal you would have seen a burly form setting out from his humble home on the outskirts of the town, to go by horse and trap, by bus, in the Mission car, or more often, on foot, to one or other of the many villages in the area around, to preach to the unconverted, to teach the little village Christian communities, or to help settle one of the many difficulties which arise as a result of our labours. For where there is a village Christian community, sooner or later, persecution will arise. It is very seldom that an Indian preacher spends the whole of his life-service attached to one station. But for forty years, Daniel Peter has worked in Palwal, or in the out-stations around it. Ever since I have known him, and no doubt long before, he has been a guide, philosopher and friend, not only to the Indian Christian community, in town and village, but to whatever missionary has been in charge of the work in that centre, and successive missionaries have cause to thank God for him. I well remember a colleague remarking to me once, " I think it is worth having come out to India, to meet a man like that." And after years of experience, working alongside him, I can testify that she only spoke the truth. Daniel Peter was the son of a convert, who in his youth had embarked on a career as a municipal clerk in Delhi, but the call came, and he answered it, and God has abundantly blessed his labours.

JUST behind him to his left is quite a different type of man. Originally a Methodist, son of a cultivator, he was at one time a fireman on the Railway. After a variety of posts, he joined our Mission staff and has worked for over a quarter of a century with us, in various stations. Here again is one for whose sound judgment and loyal service I for one have reason to be grateful to God. " Sonny " Baid's is by no means an easy task. He and his wife are stationed in an isolated village, miles from a railway station ; in fact the only means of contact with the outside world is over a rutty road, ankle deep in dust in summer, often a foot deep in mud in places in the rainy season. Most days he is off on horseback to one or other of the villages where we have Christians in his part of our area. Ten years ago there wasn't a single Christian within ten miles of the village where he lives, and the consequence is that the many Christians there now, most of them illiterate labourers, and slow to take things in, are not so far advanced in the Christian life as many of our community, and we have a number of disappointments of various kinds which he has borne with characteristic patience, the results of

which are now beginning to be seen. The latest news from the field is that a new movement is taking place there, and numbers have been baptised.

PALWAL PREACHERS WITH MR. PIPER [Photo by D. N. C. Piper

AND that figure on the missionary's right—he is the pastor of the Palwal church. The pastoral office is never easy anywhere, but here I suppose it is as difficult as in any country in the world. The town church in Palwal has had perhaps more than its share of pastoral difficulties, and it was to, by no means, a united church that Inayat Jacob was called about three years ago. But it wasn't long before his consecrated personality began to make itself felt. His has been a varied career. Trained in our theological college in Delhi, now unhappily no more, and the son of one of our outstanding Indian preachers of the last century, he began work under the Society over thirty years back. But there was a misunderstanding. Inayat resigned, and obtained work as a railway clerk, working in that capacity for twenty-five years. During that time, however, he never lost sight of his original calling, and wherever he was stationed he served the church as a layman, being especially active in open-air preaching. When the time came for him to retire, he settled in Bhiwani, where his sister had already won an honoured name as a lady doctor in the Mission Hospital. Here he was soon elected to the diaconate, and threw himself with his usual energy into church work. But the Palwal church was requiring a pastor, and he felt God's call to the office, and though his own church was sorry to lose him and wrote to our church to that effect, yet they recognised his call and bade him Godspeed in his new work. He is now paid by the Indian Church and at the time I left Palwal he was leading a united church, a praying church, and a witnessing church. Surely *his* work, too, has been honoured of God.

And so I might go on telling the stories of those whose labours are so helpful to us missionaries, and above all to the work of God's kingdom, and who seldom, if ever, have the privilege of telling of those labours, and themselves asking for your prayers. I ask you, on their behalf, in the words of the apostle, " Brethren, pray for us."

A Memorial Gift

A GIFT of £74 16s. 5d. has recently been made by members and friends of Hale Road Church, Altrincham, in memory of Miss Betty Overbury. Miss Overbury, who had offered her services to the B.M.S. General Committee with a view to missionary work overseas, met with a tragic death last May. Her parents asked that any sums which might have been spent on flowers should be sent as gifts to the B.M.S. This was done and, with other sums, the total mentioned is the result. Such giving is suggestive of the offering of the spikenard, for it is precious.

An Interesting Experience

" I HAVE recently had an interesting experience. I have taken a teaching appointment at a senior school in mid-Wales. On the morning of my arrival, the school was assembled for prayers and hymns. You can imagine my delight when the headmaster asked the scholars to sing Dr. Fullerton's hymn, ' *The Saviour of the World.*' I felt at home at once. It was an inspiration to hear those Welsh children sing. Their expression and interpretation of the verses was excellent. I felt proud that I could claim, by my faith, a link with the Baptist author. Thank you also for THE MISSIONARY HERALD."

(MRS.) DOROTHY CARTER.

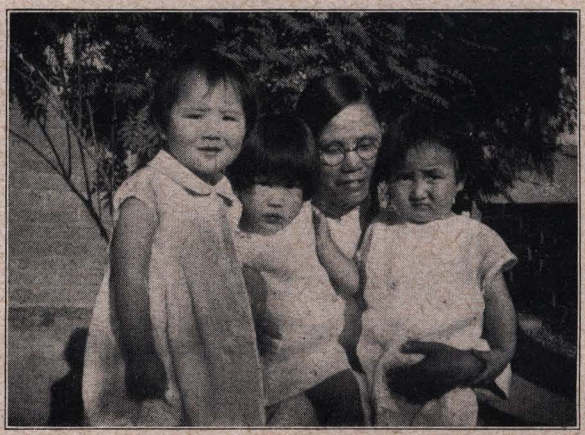
NEW WORK IN CHINA

By VICTOR E. W. HAYWARD, B.A.

Mr. Hayward is now attached to the work at Kweiyang, Kweichow Province, South-West China. This is part of "Free" China. His article shows how the Christian movement is being established there.

THE work in Kweiyang may best be described under three heads.

First, the Church. The Chinese pastor of the Tingfan church, the Rev. William Mitchell of the United Church of Canada Mission, and myself, were appointed a committee by the Church of Christ in China General Assembly to prepare for church organisation in this area. We put forward a constitution in the preparation of which we had a free hand from a denominational standpoint. We based our proposals, however, on a provisional constitution which had been outlined by Chinese in the church some months previously, as we aimed as far as possible at expressing what came from the ideals and experience of the *Chinese* members. We took care to give a greater degree of leadership to the Chinese pastor and to associate a number of laymen and the other paid workers with him. The result was a modified Presbyterianism which might justly claim to be a Chinese experiment. The plan represents final control vested in the congregation, with a church council as an executive body for financial, business and general church policy affairs, and a spiritual church board to carry on the essential work of the church.



CHINESE CHILDREN IN CHRISTIAN CARE
[Photo by Miss E. Pentelow

It is satisfactory that the church here was already capable of being organised. Its existing membership of 150 is steadily growing, and it is well on the way to self-support. My Chinese colleague on the men's side was ordained by the preparatory committee. He is pastor-in-charge and is a good man. The one difficulty which I feel is that, although the church makes good progress, it lacks that real fellowship that will make it a wholly dedicated community. Yet, if it is to remain a truly Chinese experiment, and I am to keep my right position as a background adviser, I feel powerless to advance my own ideals. It is for the pastor to make a strong bid for sacrificial loyalty to the church.

Second, the student work. This is proving difficult, and the disappointments exceed the encouragements. The chief reason for this is that the two medical colleges here not only have over-crowded time-tables, but arrange extra lectures or examinations just when a Bible-class or a service has been planned. The Great China University students, who have their Sundays free, have proved unresponsive hitherto. This is true generally, for the students' own societies are faced with erratic attendances and the absence of real loyalty. In spite of these conditions, good work has been done from our standpoint. This year, more students have registered for our summer conference, and Bible-classes and services have been held, though somewhat irregularly.

Third, the young people's work. This part of our witness gives the greatest satisfaction. The loyal response of young men in the post office, the Salt Gabelle and various other organisations, has made it possible to do much real teaching through Bible-classes, conducted partly or wholly in English. For some time we have had a good discussion fellowship

twice a month, and I have hopes that, in a month or so, at least thirteen of these young men will have decided for Christ.

The opportunities in China for pioneer evangelistic work among the people and for building up a strong Church, as well as among the vast student class, are great. Indeed, they were never greater. We must not let them slip from us !

1792 CELEBRATIONS 1942

By THE TREASURER

IT has been agreed that the financial objective of the 1942 Celebrations shall be the raising of a sum of 150,000 guineas. This is, of course, to be additional to the ordinary income of the Society for that year.

It is proposed that this sum shall be divided amongst a variety of purposes, the principal ones being :

1. THE DEVELOPMENT OF A NEW SPHERE OF WORK IN EACH OF OUR FIELDS, if this proves possible. The officers of the Society are at present in communication with the fields concerning this, and full details will be announced at the earliest possible date.

2. THE SPECIAL TRAINING OF CANDIDATES.—It has long been felt that it would be a great advantage if arrangements could be made to meet some part of the training expenses. At present this is only possible on a very limited scale by means of certain scholarship funds held by the Society. It is believed that a substantial sum could be raised for this special purpose, which might be invested and either the interest on the capital sum used each year or the capital and interest used together over a period of years to be fixed later. Thanks to the facilities offered by our Baptist Colleges there is not the same necessity in regard to men candidates. The need in connection with women and medical candidates is definitely urgent.

3. It is desired to relieve the charge at present borne by the general funds of the Society on account of PAYMENTS TO RETIRED MISSIONARIES AND WIDOWS AND ORPHANS OF MISSIONARIES. Although certain sums are available for this purpose, the cost incurred has risen so enormously that at present approximately £7,000 per annum has to be taken from the general funds. It is felt that many friends would be glad to contribute specially towards this section of the appeal and through their contributions ease the present demand on the general funds and set free an equivalent amount for the general work of the Society.

4. THE INCREASE OF THE CAPITAL FUNDS OF THE SOCIETY.—We already have a certain sum which is available for use in the early months of each year when the income of the Society is at its lowest. This enables us to carry on for a period without having to overdraw our account at the bank and pay interest on such overdraft. The present amount, however, is not sufficient to cover our needs until the bulk of the yearly income of the Society is received. If this capital sum could be increased it would help us with the bank and enable us to avoid what in some years amounts to a very heavy charge for interest.

5. OUR BUILDINGS AND EQUIPMENT FUND has at present no money available to meet very urgent and necessary work at various stations. In some cases the work required is essential for the health of the missionaries, and if held up may mean resultant increased expenses in other directions. Substantial contributions for this particular purpose can be used to very great advantage.

6. Then there is the question of a NEW HOME FOR THE SOCIETY. It is felt that the sum which may be received under the Government scheme is hardly likely to be fully adequate for our requirements, especially as opportunity would be taken when rebuilding to modernise the accommodation or possibly to provide suitable buildings elsewhere. This should result both in lessened expense and in increased efficiency. Some gifts for this

purpose have already been received and further gifts will be most welcome.

7. It is desired that at the END OF 1942 OUR CURRENT ACCOUNTS SHOULD BE BALANCED AND BE ENTIRELY FREE FROM DEBT. At the present date there is still a substantial deficit outstanding on past years, and it is possible this may not be cleared during the current year. If such should be the case, it is hoped that sufficient gifts will be received in connection with the 1942 Celebrations to completely wipe out any outstanding balance.

8. It is possible that OTHER PROJECTS than those mentioned may be sanctioned by the General Committee. In such case these will be stated when the 1942 appeal is broadcast. In the meantime some friends might like to consider allocating certain sums to an "OTHER SECTIONS" fund, such money to be available for any new projects thus sanctioned.

IT is suggested that gifts can be made in various ways, i.e., by payments in *cash*, by *promises* to be redeemed at some period during the 1942 Celebrations year, or by *covenants* over a period of not less than seven years.

We are, however, anxious to raise the whole sum during the one year so as not to prolong the effort unduly or to interfere with the regular annual income of the Society.

We believe the amount asked for is not an impossible sum, representing as it does an extra contribution of thirty shillings for every pound per year contributed by our subscribers in the churches. What we are, therefore, really asking is that for every pound per year given our friends will, during 1942, give us two pounds ten shillings; larger amounts being, of course, in proportion. This would mean that our general income would receive its normal amount and the additional sum would also be raised during the year. Only in this way can the 150,000 guineas be entirely new money and not interfere with the usual gifts of our friends.

We are anxious that in April, 1942, when the Celebrations commence, we should be able to announce that a considerable part of the 150,000 guineas has been given or promised. Sums have already been received for this purpose, and we feel certain it would greatly aid the success of the effort if at that date we could announce that a considerable sum, say, £25,000 or £30,000, had already been received or promised. It is possible that some friends would like to follow the example of those who have already made their gifts or promises. They may have money available at the present time which they would like to send us for this special effort, or they may be willing to make their promise now so that it may be included in the statement which will be made when the Celebrations commence.

We would commend this to the earnest and prayerful consideration of our friends throughout the country, and either Mr. Grey Griffith or myself would be very glad to hear from any friends at their convenience at 19, Furnival Street, London, E.C.4, or "Sunnylands," Kettering.

In view of the wonderful blessing which has followed the Society's work during the one hundred and fifty years of its existence, we feel certain that all Baptists will desire to make the Celebrations worthy of the Society's history. We have, therefore, no hesitation in asking our friends for the utmost extra help it is possible for them to give during this special period.

THE KINGDOM NIGH

THE demand for *Then Cometh Harvest*, the recently published booklet on Women's Work in India, has been so encouraging that an equally hearty welcome is expected for the companion booklet, *The Kingdom Nigh*, which deals with the varied life of Congo women and the work of our women missionaries on their behalf. Several missionaries have combined to prepare this booklet, which is packed with valuable information and which gives a clear understanding of pagan conditions and customs, of the impact of the Gospel and its releasing power. Stories of native women Christian workers and leaders add to its value. This booklet is a mine of material for missionary addresses, and will be found especially useful for group discussions.

The Kingdom Nigh is published by the Carey Press, 19, Furnival Street, London, E.C.4., 7d. net (post free 8½d.). *Then Cometh Harvest* can also be obtained at the same price.

THEN AND NOW

A TOWN AND A TEACHER

By D. R. CHESTERTON, Yakusu, Upper Congo

I FIRST met them, the town and the teacher, two years ago.

The town, perched on a high cliff above some of the biggest rapids on the Lindi, in the Bamanga corner of the Yakusu field, was always a beautiful one. It was clean, and great rocks cropped out here and there from the red earth. The rapids roared below and foamed great torrents of white water and spray. The one disappointing thing about the town was the school building. This seemed to be an everlasting heap of sticks which were just going to be built ! The children, too, were always just going to buy a book and just going to come to school.

The teacher could never have made any pretentions to beauty. His countenance was probably most kindly described as rugged, and his chief accomplishment was a positively ear-splitting grin ! He had been through the teacher-training course at Yakusu, but the instruction which he had received seemed to induce above all else claims for more money and a wonderful array of disarming excuses concerning any failure we might have seen in his work. But that was " Then."

I HAVE just met them again—the town and the teacher. The town is still beautiful, and so is the school-house ! A little way along the path leading to the main road, the forest has been cleared and there is a football pitch and a maypole. The children carry their books and read from them, and when you arrive, they are waiting for you in the school.

The teacher still has no claims to beauty. He still grins and, somehow, you welcome the grin now. He has built the school-house, cleared the football pitch, and taught the maypole and the stick-drill. Not content with that, and with the opportunities in his own town, he has gathered together over sixty boys from the surrounding villages and is taking classes in hygiene, French and the metric system. The excuses are gone now. He has no more need of them. And, perhaps most surprising of all, he no longer asks for more money !

Then and now ! And between ? Nothing that we have done, I think, but the grace of God, quietly and silently at work in the deepening of the heart of a man.

A CONGO VILLAGE SCHOOL-CHAPEL INTERIOR : WE HAVE 1,500 OF THESE IN CONGO

[Photo : Malcolm Guthrie

BOOK NOTES

The Church and the New Order. William Paton. 188 pp. Cloth. 6s. net. S.C.M. Press.

THIS is a most valuable tract for the times—realistic, comprehensive and judicious. It should be widely circulated and discussed. Members of the Religious Book Club have already received it on very advantageous terms, and it is much to be hoped that a cheaper edition may soon be available for the general public, in spite of war-time prices. But it should not be neglected meantime. The earlier chapters deal with possible peace aims and the background of the present conflict. Dr. Paton then gives in full the text of the Pope's "Five Points," and the sundry supplementary and parallel declarations, and discusses, in some particularly important pages, the relation between guiding principles and ideals, and their practical application to particular problems. The special position of Britain and America in a future world settlement is then considered with welcome frankness. The outbreak of war between Russia and Germany opens up many new possibilities, and makes necessary much more attention to Russia than Dr. Paton gives. He passes on to indicate the special issues in regard to Colonies, India, the Jews and Religious Freedom. The closing chapters deal with the Church and its emphasis on human worth and freedom, on law and understanding, and on forgiveness and power. Dr. Paton has no neat and easy solution for our difficulties. Often he can do no more than state the problem. Few Christian leaders, however, speak on these issues with as wide an experience or as Christian a temper. E. A. P.

* * * *

Christian Re-union : A Plea for Action. Hugh Martin. 192 pp. Cloth. 6s. net. S.C.M. Press.

THE Rev. Hugh Martin has earned the right to speak to the Church upon the business of Christian unity. For the achievements which he gratefully records, he himself has toiled with unflagging energy, and he surveys the present scene with knowledge and without illusion. He sees also the way along which we should move, and without delay, for this business demands haste. The book begins with a diagnosis : it proceeds to deal with first principles and returns to the Church of the New Testament : then the author reports progress made in recent times in the movement towards unity, and discusses frankly and with authority the real problems which must still be solved. There is no space here to deal with these matters in detail : the book should be read and weighed by everyone who seeks to live in this present time and wishes to help in redeeming it. It is not surprising that the author lays emphasis upon the call for unity from the mission field. "One of the great gifts of the missionary enterprise to the Church," he says, "is that it brings the winds of the world to ventilate our brains." Among the three strands of the "œcumenical movement," he puts first the missionary one and begins with Edinburgh, 1910. The demand for unity from the younger churches is more urgent even than that which comes from those of our own land who have shared the missions overseas. The book is brief, well-arranged, honest in its facing of difficulties. It is as if the author, knowing as few can know, things as they are, still bids us hope. E. S.

* * * *

Keswick Convention

AS the Keswick Convention could not be held this year, the Keswick message for to-day was given in the Keswick *Convention in Print* in five special issues of *The Life of Faith*, and has now been reproduced in book form, in response to very many requests ; entitled *Keswick Convention in Print*. It contains four Bible Readings by Dr. W. Graham Scroggie, contributions by the Chairman, Treasurer, and Secretary of the Keswick Convention Trustees, and others of its accredited leaders and speakers. The sequence of teaching usually followed at Keswick is observed. It is hoped that it will be widely circulated, especially among missionaries. It is published at 2s. (2s. 2d. post free) by Marshall, Morgan & Scott, Ltd.

* * * *

Fifty Years for Bhiwani Hospital. 6d. net, by post 7d. The Carey Press.

THIS attractive and beautifully illustrated brochure marks the completion of half a century of devoted missionary service by Dr. Ellen M. Farrer of the B.M.S. Dr. Farrer who went to India in 1891 tells her story with characteristic modesty and her colleagues add their tributes to her leadership and achievements. The tale deserves to be read by every supporter of the Society and to be circulated among those whom it should move to interest and help.

* * * *

The Baptist Times

WE join in the general good wishes which have been expressed to Dr. Townley Lord as he assumes new responsibilities for the *Baptist Times*. His new position and the fact that he is Chairman of the B.M.S. Publications Committee make another link in our witness at home and overseas. We also express our appreciation of the regular announcements in the *Baptist Times* of the engagements of Mr. Seymour J. Price, the B.M.S. Chairman, throughout the country. Dr. Lord's popular history of the B.M.S. is now being printed. It will be published with the title *Achievement*.

A Reproduction of the 1942 Prayer Calendar Picture. The Prayer Calendar is now on sale at 1s. 0d., by post 1s. 3d. *(See Advertisement on back page of cover).*

FROM THE EDITOR'S DESK

The Working of Missions

THE supreme question of missions is how to multiply the number of Christians who, with truthful lives and with clear, unshaken faith in the character and the power of God will, individually or collectively, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purpose. J. R. MOTT

* * * *

On War Service

THE following missionaries are temporarily engaged on war service :

India :

NORMAN ELLIS, Calcutta Press, serving as an officer with the forces in India.

D. V. GIBBON, B.A., Delhi, serving with the forces in India.

E. L. WENGER, B.A., Serampore, serving with the forces in India.

China :

S. R. DAWSON, Shansi, serving with the forces in India.

W. S. FLOWERS, M.B., Ch.B., Choutsun, acting Superintendent of Wharncliffe Emergency Hospital, Sheffield.

Congo :

G. G. BAETEN, Bolobo, Government service in Congo.

T. H. KNIGHTS, M.B., Ch.B., D.T.M., Army Medical Service in New Zealand.

Fifty-one Years in Congo

JOHN WHITEHEAD first sailed for Congo in August, 1890. He landed there on October 1st, and he is still in Congo after fifty-one years' service. Although he has not been a member of the B.M.S. staff for the past sixteen years, he has continued his unique career of devoted missionary service in Central Africa. He is assured of our prayers and interest.

* * * *

Chinese Find Christ in Ceylon

"THE little church at Hanwella, the scene of Ebenezer Daniel's labours, celebrated its centenary recently, when six young people in their 'teens—four boys and two girls—were baptized and received into fellowship.

"Mention was made in a recent MISSIONARY HERALD of the baptism of Chinese hawkers. I am glad to report that there were seven more baptisms at Cinnamon Gardens last Sunday—not Chinese this time—four men and three girls, all young people except one elderly man who is a convert from Buddhism. The church was crowded, and seats had to be brought in to accommodate the congregation."

STANLEY F. PEARCE.

FROM THE EDITOR'S DESK

Summer School Enthusiasm

AN army private who, in civil life, is a member of Seaford Church, is in camp some distance from our August Summer School centre. He journeyed to the B.M.S. Summer School from his camp on seventeen occasions by bicycle, and found that altogether he had covered three hundred and forty miles to do so. He cites this as an evidence of missionary enthusiasm, and pays tribute to the benefit obtained from his contact with the School.

* * * *

From Tsinanfu

IN the church we have orderliness, attention and faithful ministering, but no forceful drive in evangelism. We need more prayer. I welcome the witness of the ordinary church member. Only last Monday, a woman said, "I feel dumb and want to speak for Jesus." As she is a retired school teacher, we have asked her to take the senior girls in our Bible School, and I hope to use her in speaking. It is hard for new missionaries trying to make a life in the midst of the prevailing uncertainty, both here in China and throughout the world.

JESSIE PAYNE

* * * *

An Indian Jubilee

WORK in Kharar, North India, was begun fifty years ago. In 1923 it was transferred to the New Zealand Presbyterian Mission. The Golden Jubilee of the Boys' School there was recently marked by successful celebrations. Miss Pearson, who was present, writes :

> "Appreciative references were made in speeches to those who founded and carried on the school, until it was transferred. Master Bhana Singh, who had been in the school, first as scholar and then as master in Mr. George Anstie Smith's days, reminded those present of the early difficulties. The Director of Education for the Punjab congratulated all the past and present missionaries and their staffs on the work they had accomplished and on the efficiency of the school."

* * * *

Our Oldest Congo Church

OUR Church here (at San Salvador) is preaching the Gospel of Christ as *the* transforming power in the lives of men and women. No social planning, no system of education, no civilising influence alone can provide the basis of a society in which human spirits may find their fullest expression. We thank God for African lives that are of the lineage of Christ—men and women who have entered into life abundant, and who are enjoying the liberty which is Christ's to bestow.

Kindergarten School

THE little ones in the kindergarten school are most concerned at what is happening to you all and ask often about you. We remember you in our daily morning prayers. Sometimes I lead prayers and at other times the teachers do so.

Mr. Ford visited our riverine area above Yalikina in July and had a very encouraging time. We have some fine schools in that section and in many villages almost everyone belongs to the Church. News from the forest area opposite here, especially far inland, is not good. Many old ceremonies and customs have been restarted and old feuds have broken out, and these are making the work of our teachers almost impossible. The State officials have taken drastic steps to help these folks, but they are very far away, deep in their forest and their own darkness, too. We are praying much for them and especially for the few valiant teachers and for Alonga the pastor, and Mr. and Mrs. Mill, who visit some parts of this vast, difficult section of our area. We ask that you will pray, too, that they may seek more lovely things and turn to the light which each teacher and the pastor tries to hold aloft, like a fluttering candle in a cold wind. Mr. and Mrs. Chesterton are journeying in the Bamanga area at the moment, and write very happily of their visits to the various towns. Last Sunday they baptized 165, and there will be another baptism at another centre next Sunday too. For the rich harvest in this area we are so thankful and are looking forward now to the Ikumbe, that is the annual council for overseers, when Penge will be ordained as pastor, the first one the Bamangas will have ever had. He is one of themselves and a very fine man in every way. I hope to write to you again when the Ikumbe is over, but this must be all for the present.

MARGARET A. FASHAM

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—A. B. M. S., Boxholder, Henley Baptist Church, £2 4s. 6d. ; Anonymous, work in China, £1 ; A Willesden Green Member, 5s. ; Better late than never, £1 ; B. W. H., Rochdale, 10s. ; Gratitude, donation for China, £12 ; Lifeline (Sale of Jewellery), £10 17s. 6d. ; Margaret, £1 ; Old Friend, £15.

Medical Fund :—Anonymous. £1 ; A Willesden Green Member, 2s. 6d. ; Interested, 2s. 6d.

Births

10th June, at Shillong, to Rev. and Mrs. R. V. Emery, of Rangamati, a son—Christopher Ralph.

12th July, to Rev. and Mrs. F. J. Raper, of Lungleh, a son—Hugh.

11th September, to Rev. and Mrs. W. Cranston Bell, of San Yuan, a daughter—Christine Jennifer.

27th September, to Rev. and Mrs. A. A. Lambourne, of Bembe, a son—Theodore Herbert.

Departure

22nd September, Rev. B. F. W. Fellows, B.A., returning to Cuttack.

A CHRISTMAS DAY CENTENARY (Pages 112–114)

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

DECEMBER 1941
Volume 123
Price: TWOPENC

THE SONG OF THE ANGELS

IN FESTIVE ARRAY [Photo: Miss M. Edwards

THE angels' song above Bethlehem burst upon a desperate and needy world. It heralded the most profound event of history. The cradling of Jesus in the manger brought into human life a power far beyond that of the world's greatest dictator. It led to the establishment of a kingdom that endures while earthly kingdoms rise and crumble into dust. We need to hear the angels' song again.

To revive our faith. So much in which we trusted has collapsed in the past two years. We have seen evil once more take the bit between its teeth and trample down good. Death and destruction march with relentless speed. The lamps have gone out in all directions. The end is not in sight. The angels gave first place to God and His glory. They remind us that God is on the throne in all His splendour and majesty and that, when His hour comes, He acts.

To remove our uncertainty. Life for us was never so hazardous or insecure as now. Literally, we do not know what a day or an hour will bring forth. 1941 has brought material loss to many, and some doubt whether, even in the end, right and good will win. But the song reminds us of Him who came to establish peace between God and man and, therefore, between man and man. And we can rest on this.

To renew our joy. War conditions are not conducive to praise. They induce a sombre note. For our spiritual health's sake we need to break into thanksgiving. A Chinese teacher recently said to a missionary: "For two years we haven't played until to-night. Help us to laugh again."

Even in these days there is much for which we can give thanks and, above all, for the unspeakable gift whose coming the angels marked.

The whole fellowship of the world church joins with us. Companies of Christians in the plains and hills of India, in war zones in China, in forests of Congo —some for the first time—give praise. So do those of our allies and those of enemy lands, too. Let our joyous strain be added to these.

It is worth while to hear the angels sing.

H. L. H.

KEEPING CHRISTMAS AT TSINGCHOWFU

By ERIC SUTTON SMITH, B.A.

Mr. Smith joined our China staff last year. He is the son of the late Herbert Sutton Smith, whose devoted work in Congo and then in China is remembered by many. His account of his first Christmas in China will be welcomed in view of the approach of another Christmas.

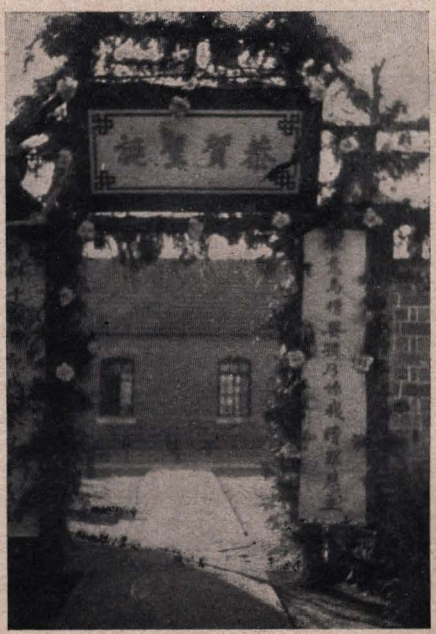
THE church was packed with people. There must have been a congregation of 700 and crowds had to stand in the only available space left at the rear. It was a wonderful sight with all the people dressed in the bright festival clothes which they wear only at Christmas and the Chinese New Year. It was an inspiration to hear them sing their favourite Christmas hymn, "O come, O come, Immanuel." They certainly made the high vault ring. Every department of the church has either to sing or give a performance of some sort on Christmas Day, and so the service was mainly made up of carols. At the close all the mothers whose babies had been born during the year brought them to the front to be dedicated. This is a Christmas Day custom here. It impressed me to see all those rows of women kneeling on the huge mat in front of the communion table with their babies in their arms.

In the afternoon we went to the leper colony to wish the inmates a happy Christmas and to give them our presents and take their photographs. They are a cheery crowd.

For the remainder of the week, entertainments were given by groups of children, the inmates of the refuge, the main school and the kindergarten. The plays they gave were very good.

ON the Friday of Christmas week, the men of the church invited the missionaries to a tea party to discuss how they as men could do more to help the Church and how they could more effectively bring others to Christ. They were so much in earnest about it that the tea and cakes which they had provided went untouched. The forty men who were present were mostly young. They decided to hold meetings throughout the city and to make a certain number responsible for them each day. They arranged themselves into those who were responsible people and those who were young and wished to learn or who didn't know how to preach. So, in each group of three, there was a leader and two novices. The novices went out with the leader, helped him, learnt how to preach and to conduct this sort of service, so that, later on, they could hold similar meetings in their own neighbourhoods.

These gatherings are mostly of the cottage meeting type, because this is the most intimate sort. The knowledge that something is taking place in a house attracts all the neighbours, for in China there is privacy but no secrecy, and of course all respond to the welcome to enter a house and sit down. We find these meetings most effective. They are of a didactic nature, but they serve the double purpose of giving teaching to the Christian householder, and also of acquainting these strangers with the major teachings of Christ and the main Christian doctrines. Once you have aroused the curiosity of a Chinese, he will go on to ask much more and, of course, there is always a short



HOSPITAL GATEWAY, TSINGCHOWFU, DECORATED FOR CHRISTMAS [Photo: H. A. Emmott

appeal at the end. The new missionary realises soon how closely teaching and evangelism are related. You cannot ask people to do a thing about which they know nothing.

IT is impossible for us to visit our country churches nowadays, because of prevailing conditions. This has caused us great concern. Village work is so important in this country which is mostly rural. The wonderful thing, however, is that in spite of all our difficulties and those under which the Chinese labour, village churches are growing and new ones are being started. The new ones begin probably through the devotion of a Christian from a neighbouring village. Most of the churches are of the New Testament type, and centre round the home of some one Christian from whence the work grows. But they are completely cut off from all help and encouragement from us. Occasionally one of their members will come to Tsingchowfu and bring with him a large order for Bibles and hymn books. If ever you have to lead a missionary prayer meeting and want something tangible for which to pray, remember these little village Christian communities now growing up all over the countryside and which, so far, are without any human help or encouragement.

Another concern which is troubling us is the fact that it was shown at a recent meeting of the country churches that some have increased so much that they can afford to support a pastor and have been pleading for one. Unfortunately we have not enough trained men to send to them. The demand far exceeds the available supply. They assure us in every case that they will be able to maintain a man if he is sent. To meet this urgent need, we are opening a Bible School here in which men of the lower middle school standard will receive a three years' training in theology.

WE are in the midst of a spiritual harvest. It will be a reproach if we allow it to go unreaped. Stand by us in this.

KANDY BAPTIST CHURCH CENTENARY

By HOWARD J. CHARTER, B.A., B.D.

Ceylon was the second B.M.S. field, James Chater landing there in 1812. Here is a record of faithful witness in difficult conditions and of a praiseworthy effort.

SINHALESE people consider Kandy the loveliest town in their lovely Island, and I think all visitors agree with them. It contains the most important temple in Southern Buddhism, the Temple of the Tooth, and is also the headquarters of the Tea Planting community. The town is about 1,650 feet above sea level and seventy-two miles from Colombo. A century ago this meant a journey of several days in a bullock bandy. Now we do it in three hours by rail or motor car. The Kandyan district was very illiterate a century ago. Now this hill capital is a great educational centre, mainly through missionary enterprise aided by the Government. Of its population of 40,000, there are between 3,000 and 4,000 students in English schools and colleges, which include Protestant and Roman Catholic, and there are large Buddhist Colleges as well. In addition, there are numerous vernacular schools, Christian and non-Christian. More than twenty members of our Kandy Church are teachers.

The chapel was rebuilt about sixty years ago, but the first building was opened for worship on Christmas Day, 1841, on which happy occasion several candidates were baptised and received into the Church. The site on which the chapel and, later on, a commodious manse, were built, was donated by the Government to the Mission, and is in the principal street. Now there are two banks, a large hotel under European management, and five large European stores ; the picturesque lake being at the top of the street, and the market, railway station and post office at the bottom.

A printing press was established by

Rev. C. C. Dawson in the same year, and this, within four years, was issuing annually 90,000 tracts and pamphlets in Sinhalese, Tamil, Portuguese and English, besides other publications. Buddhist priests occasionally came to see it and evidently dreaded what was regarded as its miraculous power. Years later the press was taken over by Dr. Murdock and became a forerunner of the Christian Literature Society.

DAWSON became pastor of the Church in 1843, but had to share his time with Kurunegala twenty-six miles away, where the ravages of malaria were so terrible that 10,000 people died. History has repeated itself within recent memory, when, in 1935, Ceylon lost 100,000 of its people through the same scourge. In those days Wesleyans and Baptists joined hands in working amongst the Portuguese in the town, and amongst Tamil coolies on the Coffee Estates, ninety-five per cent. of whom were illiterate.

VILLAGE CHAPEL AND MEMBERS, CEYLON [Photo: J. A. Ewing

In 1850 Dawson and his wife sailed for England, but their ship went down somewhere with all on board. Previous to that Rev. O. J. and Mrs. Birt sailed from England as new missionaries, but only the sorrowing young widow arrived, her husband having died on the voyage. The sea indeed took heavy toll of Ceylon missionaries. The first missionary, Rev. James Chater, only took one furlough, and died on board ship when within sight of England ; and that was the lot of several others. Mrs. Birt elected to stay in Ceylon, and assisted Mrs. Dawson in the Girls' School she had started in Kandy.

REV. CHARLES CARTER, who came to Ceylon in 1853, spent most of his time in Kandy. He has been called the greatest European scholar in Sinhalese. He translated the whole Bible into Sinhalese, and compiled dictionaries, grammars and a hymnary. He continued his Sinhalese literary work into the early years of this century in retirement in New Zealand. It deserves to be recorded that his devoted wife, in order to avoid the risk of losing these precious manuscripts in transit to Ceylon, wrote out a copy of the entire Bible in Sinhalese, and also of the two dictionaries, one of which had 80,000 words.

Mudaliyar H. P. Wanigatunge, a high caste Kandyan convert, was the unpaid pastor of Kandy for many years, and his descendants of the fourth generation are still connected with the church. A relative of his did similar service at Matale, sixteen miles to the North. Rev. J. S. Perera, a Sinhalese colleague of Carter's, did long and faithful service at Kandy, and was known to several of us present missionaries.

Rev. D. W. Abayaratna who is still with us, after serving the new Ceylon Baptist Council for its first eight years in his retirement, was pastor at Kandy from 1892 for nearly twenty-nine years. We hope he will be able to share in the Centenary Celebrations. The present pastor, Rev. T. A. de Silva, who went to England for a year in 1939, began his pastorate here in 1924.

DURING the entire hundred years, there has been no separate building for a Sunday School or Church Hall, and so the church decided to erect such a building as its Centenary memorial. This is estimated to cost Rs.4,500 (about £340) of which Rs.1,500 was already in the bank. This is a large task for a church of less than ninety members which, in addition to ordinary expenditure, contributes Rs.400 every year to the Baptist Council. Since the beginning of 1940 the church has subscribed about Rs.40 a month to the Centenary Fund, and, by various efforts, it raised Rs.1,000

that year. Our biggest effort was a Sale of Work in July, 1941. We aimed at Rs.500, but our people gave and worked so well that we realised Rs.634 after paying expenses. And now we start on the last Rs.1,000.

It is a difficult time as all the world knows, but in Ceylon we have much for which to be thankful. We are not ravaged by war. Thanks to the bravery and heroism of men and women in Britain and elsewhere, we have safety, unrationed food and political and religious liberty. The lines have fallen to us in pleasant places, and God knows we are grateful. By His grace we shall not be found wanting. We are looking forward to a happy opening of the new Church Hall and Sunday School in January or February, 1942, and we hope to open it free of debt.

REMEMBER YAMESEMA

A DAY IN THE LIFE OF A MISSIONARY

By MARJORIE COLES AND OLIVE HURDLE

The Congo Mission is mostly a village mission. Congo Christians are gathered in hundreds of small and scattered congregations in forest and bush. Here is a striking picture of village itineration in the Yalemba District.

WE want to tell you of a Red Letter Day in our lives, when a long cherished desire was fulfilled.

During the station school holiday, we two single women decided to make a short itineration journey, to see the work of the village schools and to give encouragement to the women church members and enquirers. With the aid of canoes, bicycles, and many willing helpers, we visited six or seven different villages, and spent a week with Mr. and Mrs. Neal at their forest sub-station, Ligasa, where we revelled in the unusual quiet. The first part of our trip was mainly to forest villages, and we made the return journey by water, visiting a few of the river villages on the way.

Twenty-five valiant small boys paddled vigorously our large, roomy canoe down a side stream emerging from the forest, and up the main river to their village of Ilondo, singing lustily the while. One would think they needed all their breath for paddling, but it seems to help them along if they indulge in their tuneful, rhythmic chanting, into which they skilfully weave allusions to topical events, the importance of the people they are paddling, and their own hunger! The tributary is a lovely stream, twisting and turning in many directions, and needing no little skill to negotiate successfully the many snags, such as submerged tree trunks or hidden shoals, which would capsize the canoes of the unwary. The big boys of our crew left the hard work of paddling to the small ones, whilst they themselves took on such sinecures as "minding" the bicycles, or standing in the stern clapping and stamping! On one occasion when we bumped against a rotten log, our "cox" took a header backwards, but was in no way perturbed, for these folk are as much at home in or on the water as on dry land, and wet clothes quickly dry in the tropical heat.

When we had installed ourselves in the Rest House at Ilondo, received the shrill welcome of the infants' school, been inspected by most of the population, and had a rest, we called the teacher into consultation and decided on our programme. At five o'clock that evening we had a meeting with the enquirers. Then, after our evening meal, the women church members gathered with us, literally sitting at our feet and, we hope, learning something which they would remember when they thought of our visit.

NEXT morning brought our Red Letter Day, when we visited the inland village of Yamesema, whence came one of our motherless babies, Ana, now eighteen months old, and a fine sturdy child. Had it not been for the presence in the village of some of our leading church members, Ana would have been buried alive with her dead mother.

We were told it would take us two hours to reach Yamesema, and that all the other missionaries went there first thing in the morning. We wanted, however, to see the schools at Ilondo and an adjoining village, so we decided to be different. The school inspection took the entire morning, as the Ilondo children meet in two sessions, their present school building being too small to hold them all at the same time. We had also to go along the river bank to the next village to examine that school also.

After lunch and a short rest we set off for Yamesema. We were given a small canoe, as we had no luggage but a picnic case just as a precaution, and our crew of small boys sent the little craft speeding along with the usual melodious accompaniment. We lay back and enjoyed the beauty of it all, as we glided along by the bank and then turned into a backwater which literally teemed with fish, passing occasional canoes and exchanging greetings with the smiling occupants, scaring huge birds which flew off with raucous cries, and sometimes catching our breath at the marvellous colour of a kingfisher darting away at our approach. An hour's paddling brought us to the forest path leading to Yamesema, long known as being dirty, diseased, and difficult of approach, but of late having shown signs of awakening. The path wound in and out between gardens, over streams roughly bridged by logs, and under huge shady clumps of bamboo, until we could hear the drums beating to announce our nearness, heralded by our "crew" who had dashed ahead.

Half an hour's hard walking under a blazing sky made us look forward to a drink of tea from our Thermos flask. We walked the length of the little village inviting the folk to attend the service in the mud school chapel. The congregation was very attentive and, after the address, one of us examined those school children who were nearly able to read, while the other had a word for the enquirers. The teacher and his wife appeared to be a very earnest, hard-working couple, and we felt sorry for them in their uphill task, when they told us that sometimes they ring a bell for a meeting and no one comes. Then they pray together for Yamesema. This couple come from the forest on the other side of the river, so that they are entirely cut off from their own folk, which to them is a very big sacrifice. We tried to encourage them, for we understood how they felt.

OUR return journey in the cool of the evening was a sheer delight. But, after a meal, we were off again, this time on foot, to meet the women of the next village. We had only a hurricane lamp with which to light the little chapel, so that we could only see the faces of those in the front row. But, to judge by the singing, a goodly number had gathered, and we felt we had their attention. We had had a great day, which we shall long remember.

We could spend but little more than an hour at Yamesema, less than it took to get there, and the people will probably not see a white person again for another six months. What would our faith be like if we had no more help than that? Will you, as you give thanks for the many means of grace which you enjoy, remember that little forest village of Yamesema, and many others like it, also the teachers and their wives who toil so patiently to bring in the Kingdom in the dark and distant places of the earth?

BUILDING A VILLAGE CHAPEL, CONGO [Photo: Malcolm Guthrie

A GIFT AND ITS OUTCOME

IN FAR DISTANT CHINA

LIEUTENANT DAVID ELDRIDGE, member of a well-known Baptist family, was killed as the result of a road accident while on military duty on May 21st, 1940. He had cherished hopes of missionary service overseas and, in his will, he had expressed a desire that £25 should be paid to the B.M.S., and that a like sum should be devoted to some object named by his aunt, Miss Edith Curtis. With the concurrence of the B.M.S. Officers, it was agreed that both amounts should be used to erect a "David Memorial Room" at San Yuan, Shensi, China, where Miss Dorothy Curtis, another aunt, has worked for many years. An account of the dedication of this room has just been received from Miss Dorothy Curtis, who says :—

LIEUTENANT DAVID ELDRIDGE

"We dismissed the little children early and arranged for the elder classes of about 150 children, and the Bible School, to meet in the church. The Communion Table was brightened by two vases of coreopsis and cornflowers. The programme appeared, in true Chinese style, on a large sheet of red paper. In front there was a board on which were the words, 'David Memorial Room.' This now hangs on the wall.

"The headmaster was in the chair, and we began with the school hymn and prayer. The headmaster then explained why we were meeting and told how David had met with his accident just a year ago, and that he had previously made a will which included B.M.S. work. He said, too, that David had given up a good position to serve his country as soon as war broke out, and that there was much that we could learn from him.

"FOUR children then read appropriate Scripture passages and these were followed by another hymn about the brevity of life. I asked the children to notice three things about David : his courage, his thought for his parents and his thought for others. I told them how he used to come home nearly every Saturday with honourable football wounds and once with broken teeth, which made them laugh : how he joined up as soon as England needed him : how he had not hidden the fact that he was a Christian when he was at school and that when he was in the officers' mess, he refused to drink wine. So he had moral as well as physical courage.

"I continued by saying that when his headmaster wished him to go to a university, he had willingly given up the idea because his parents could not afford it. I rubbed that in, because Chinese easily go into debt for education and children often force their parents to keep them at school when they can ill afford it. He was careful of his money, not only supporting himself, but leaving provision for his parents. This I also emphasised, as the Chinese family system does not make for independent effort. Then I spoke of his thought for others in leaving one-tenth of his money to charity in which we were now sharing. Finally, I stressed the truth of the saying that 'Life is not measured by length of time, but by depth of deeds.'

" After another hymn, we proceeded to the David Memorial Room which had been emptied of everything so that we could all get in. The card was hung up by two tall boys and Mr. Mudd offered a simple and beautiful prayer of dedication. I am sure the meeting and all the preparation for it will have done good."

A STORY such as this is a spiritual tonic. David Eldridge's Christian faith and witness were the product of a godly home and of a faithful ministry. They are an answer to those who, in difficult days, take pessimistic views concerning the Gospel and its spread. This gift has the light of eternity upon it. The purpose to which it has been put in China means that he, though dead, will yet speak. It is a story that deserves to be told far and wide.

LIGHT AND SHADE AT NTONDO

Ntondo, a station of the American Baptist Foreign Missionary Society, is in Middle Congo. Since 1939 *Dr. A. J. B. Russell and his wife, also a medical missionary, of our Society, have been attached to the staff here.*

A SHORT time ago there stood across the bay in which Ntondo is situated, and a little way up the creek, a magnificent " twin " tree, so called by the natives because of its two trunks of immense girth. It was held in reverence and awe by all in the lake region and was considered to be the abode of great spirits. It was even worshipped, and should anything go wrong in the life of a native, it was frequently attributed to the evil spirit in the great tree.

Our station needed some new canoes, and we remembered this tree from which two canoes could easily be made. The chief of the district was consulted, with the result that we received this tree as a gift. The tree was felled, but it was long before we found an expert canoe-maker. " Let the tree lie for some time," we were told. " We are frightened for the spirits. When they have left the abode we shall begin work."

At long last the work was begun and two fine canoes were launched, one of them being regarded as the best on the lake. Thus the fear of evil spirits and superstitions was conquered. What was once believed to be the dwelling-place of the devil has now become the means of transport for the messengers of the Cross as they travel round the lake from village to village.

* * * *

OUR hospital work often produces evidence of the attitude and reaction of the native to sickness and disease. A few months ago my wife began an ante-natal clinic, and it was not long before we saw some fruit from the venture. One woman who arrived had already lost three babies and, like all Congo women, was concerned that the next should live. We knew that hers might be a difficult case, and that something drastic must be done. At 1 a.m. we were doing a Cæsarian operation, and, after several persistent efforts, a fine little boy arrived who now bears the writer's name.

This latter point is really illustrative of the genuine happiness and gratitude of the mother on the gift of her child. The healing knife speaks to these people in a remarkable way. They realise that there is something in the purpose of our mission here. This woman will return to her village some distance away with a fine healthy child at last. Her story will spread round the village and it will induce others to come to the hospital for treatment. Thus the circle of listeners to the Gospel message which we proclaim daily in the hospital will increase all the time.

* * * *

SPIRITS, superstition, immorality, disease and death are among the enemies we fight daily. But there is a brighter side when we see all these crushed by the power of the risen Christ. Our annual meetings for native Christians were held just before Christmas. 120 of our village teachers brought some 130 enquirers with them, besides many of their church members. This number of enquirers is additional to those examined on itinerations during the year.

For the first time I was privileged to examine about half of these people in the company of a native pastor. At the end of the week 103 of them had been accepted for baptism and church membership, the largest number for a long time. All were able to give a reason for the faith that was in them. On Christmas Sunday my colleague and I had the joy of baptizing them all in the lake on profession of their faith and trust in the One Who delivers from spirits, superstition, immorality, and Who conquers sin and death.

Is it worth while continuing this work? Keep on praying. Your prayers are being answered.

CHRISTMAS SERVICE IN LEPROSARIUM, TSINGCHOWFU
[Photo: H. A. Emmott

THE EDITOR'S TABLE

New Year Prayer Meeting

THE customary united meeting for praise and prayer for missions will be held on Thursday, January 1st, 1942, at 11.30 a.m., in Kingsgate Baptist Church, adjoining the Baptist Church House, Southampton Row, London. Further particulars will be announced in the *Baptist Times* and will also be sent to the churches.

* * * *

Those Presents

CHRISTMAS presents will be a greater problem than ever this year, what with this coupon business and restricted stocks in the shops.

Why not solve your problems by determining to give missionary books as presents this year? The range is varied in matter and price. A book is a permanent reminder of the giver and of permanent value to the recipient.

Book sales have greatly increased during recent months, which is a sign that people are more appreciative of reading matter.

Will you let the Trade Manager of our Carey Press help you? Tell him the sort of people for whom you want presents, how much money you would like to spend on them, and leave the selection to him. Our book-room has books suitable for parents, sons and daughters, uncles and aunts, friends, young people, and Sunday school scholars.

Address your enquiries to the Trade Manager, Carey Press, 19, Furnival Street, London, E.C.4.

* * * *

"Two Minutes with God"

THE National Sunday School Union announces for early publication a small book by Hugh Redwood. *Two Minutes with God* is the title and it consists of a selection of Hugh Redwood's popular *One Minute Sermons*, each matched with a specially written *One Minute Prayer*. While those for whom two minutes is the only time for devotions will find Mr. Redwood's book of immeasurable help and encouragement, the author intends these coupled pages to be suggestive to the reader and to be used as a basis for fuller prayer and meditation. In these sermons and prayers Mr. Redwood brings messages of hope and inspiration that make an instant appeal to the "man (or woman) in the street." The book is priced at 1s. net.

* * * *

Missionaries and Furloughs

MANY missionaries due for furlough are unable to take it in present conditions. Their attitude towards this position is illustrated in the following letter from a missionary in India:

"To suggest that we are as fit as when we first came out would be untrue. And our job is heavier than at any previous time. This has made us increasingly conscious of the limits of our resources and of the painful fact that many good opportunities must go untaken while some of our work is inadequately done. In spite of what I have said, we are quite able and willing to carry on to the best of our ability, and as far as strength allows, until we can be relieved. We realize that if this is to be our contribution in these dark days, it is small enough.

"We and all our colleagues here are filled with admiration for the faith and courage with which the Society and the churches at home are carrying on. Our one desire is to be more worthy of all such a faith stands for. It is an inspiration indeed to us all."

Our readers will give special remembrance to all missionaries affected by war conditions, and particularly those with children left at home in this country.

* * * *

Kept Busy in Lushai, India

"LUSHAI gives endless opportunities. . . . We keep busy and seldom have an empty bed in our little ward. There is

no end of illness now and much demand for quinine. In some of the villages everyone is ill, and this just at the time when it is urgent to keep down the weeds on the rice fields. Some of the villages are isolated by floods and both boys and girls have been unable to get through to resume school here, though the term is almost a month gone. There is no prospect of the rivers abating yet. It is very hard lines for the children."

* * * *

Harvest in Jessore

KALIGANJ is a Bengal village about ten miles from Jessore. A tribe called Muchis, who are mostly cultivators, though some are basket-makers and others hawk fish, is among those who live in this place. A number of these Muchis have been under instruction for baptism for eight months, and in July fourteen were baptized. These candidates would have been baptized much earlier, but there was strong opposition in the district. Now that these fourteen have taken this definite step, it is expected that others will follow. Mr. B. C. Mukerji is in charge of this promising work.

* * * *

The New Testament in Ceylon

THE Rev. H. J. Charter informs us that the Sinhalese Reference New Testament, on which he began work ten years ago, was published in July. It was to be introduced at a meeting in the Bible House in Colombo on August 4th, with His Excellency the Governor of Ceylon in the chair, and with speeches from a Methodist minister and Mr. Charter. All who know the excellence of Mr. Charter's literary and translation work will congratulate him on this latest production.

Mr. and Mrs. Charter are due for retirement in 1942 after thirty-six years' service, but they expect to be staying in Ceylon until after the war.

More Fruits in Ceylon

THE Rev. Wilmot M. P. Jayatunga, B.D., the first chairman of the Ceylon Baptist Council, is pastor of the church at Mattakkuliya in addition to his duties as secretary of the Ceylon Sunday School Union. He reports that about twenty young people are ready for baptism after a grounding in a preparation class.

* * * *

What it is like at Dholpur, India

"THE other day I asked a Chamar (low-caste) woman, who has been receiving Christian instruction for years, how her baby was. The question was rhetorical, for there was the baby, a fine, bonny youngster, before our eyes. 'Dying!' she replied. The answer was not a careless one. Her idea was to protect the child from the 'evil eye,' or to deceive any jealous spirit who might crave a healthy child's life.

"The group of Chamars from whom this woman comes all know, with their minds, a good deal about the Gospel story. But recently I was present when a teacher made a passing reference to the Hindu custom of repeating the words *Sita-Ram* a number of times. Great merit attached to the frequent repetition of these words which refer to Ram, an incarnation of Vishnu, and to his wife Sita. Instantly apathy was replaced by a wave of feeling, and one realized that, vain repetition though it is, it evoked an emotional response which we have so far failed to obtain. Until we can carry our message to the emotional planes, it will lack, more especially among illiterates, the force which will eject from men's hearts the old, many-tentacled evil things and claim the whole of their lives.

M. H. L.

MRS. W. W. MILNE, of India

WE regret to announce the death of Mrs. W. W. Milne, of India, which took place on Friday, October 10th, in Cardiff, at the home of her daughter, Dr. Ruth Milne.

Mrs. Milne was born in the Isle of Bute, and became connected with Bristo Place Church, Edinburgh. From the time of her marriage in 1899, she shared in the missionary work of her husband in various stations in Bengal, particularly at Khulna, and, by her life and witness, contributed greatly to its effectiveness. Mr. and Mrs. Milne returned to this country on retirement in 1927. The sympathy of a wide circle of friends and supporters of the B.M.S. will be extended to the husband and four children.

H. L. H.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund*:—Anonymous, Member of Eaton Road Baptist Mission, £5; Anonymous, Treforest, £1; B. M., 14s.; E. V. R., in loving memory of Mrs. Milne, 10s.; "G," Well-Wisher, 14s.; in memory of Doris' love for the B.M.S., from M. E. J., 2s. 6d.

LEGACIES

The following Legacies have been received in recent months:

1941		£	s.	d.
Aug. 21	Mr. R. F. Banks	5	0	0
28	Miss N. E. Blower	20	18	5
Sept. 5	Miss P. H. Loveland (Medical)	25	0	0
9	Mr. W. A. Coombs (W.M.A.)	250	0	0
10	Miss H. M. Swift	750	0	0
10	Mr. W. J. Cummings	24	2	0
10	Miss K. E. Gardiner	20	0	0
15	Miss J. E. Mann (Medical)	25	0	0
17	Mr. R. H. Parker	1000	0	0
18	Miss E. S. White	231	14	9
19	Miss E. E. Robinson (Medical)	150	0	0
Oct. 24	Miss H. M. Swift (additional)	187	0	0

Death

10th October, at Cardiff, Mrs. W. W. Milne, late of Bengal.

Departures

22nd October, Rev. and Mrs. H. J. Casebow, for Thysville.

The content of this magazine is © BMS World Mission.

This magazine is digitised by the John Smyth Library of the International Baptist Theological Study Centre Amsterdam (IBTS Centre). BMS World Mission has authorised IBTS Centre to make this file available in open access for research purposes.

Unauthorised reproduction is not allowed. Permission to publish (parts of) the content of this magazine elsewhere must be obtained in written from:

BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700
info@bmsworldmission.org